

The Baptist Record

"THY KINGDOM COME"

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Who's Who and What's What

The Fifth Church, Washington, D. C., recently invited five Baptist congressmen to teach the Men's Bible class for as many Sundays in succession. One of the five was Hon. Wm. M. Whittington of Mississippi.

Secretary Edgar Godbold of Missouri recently protested to the Kansas City Art Institute against Sunday evening lectures that compete with church attendance. It is time to speak out when so much of the world is returning to paganism.

I have just finished an enlargement campaign at Harmony Church in south Clarke County. We had the largest enrollment (73) I have had yet in any campaign. Those people grow good sugar cane to make fine molasses, and go to Sunday school on Sunday. Rev. D. L. Stennis is the pastor. Brother J. P. Jones is the good superintendent. They are God's own anointed.—Visitor.

To the members of Mt. Nelson Church, Neshoba County: Your church is sending the Baptist Record to every family. We are trusting that you will receive this paper in the spirit that it is being sent and read every issue. We feel like this is one of the means that is being used of God, in bringing in His kingdom, in strengthening the church, and giving glory to Him whom we try to serve.—J. R. Davis, Pastor.

It was a joy to visit the Mississippi Baptist Orphanage recently and see the little tots in their new building. It was largely the design of Mrs. Mize and we have never seen a better arrangement. It is a great contribution to comfort, happiness and health. The new home for the superintendent will soon be ready and the former home will be occupied by the large girls. The atmosphere of the institution has never been better.

Years ago we knew a man who became insane and was a peril to all around him. His specialty was asking all his friends to have a prayer meeting. And while his friends were on their knees and supposed to be praying with their eyes shut he would rise and attempt to brain them with any convenient club. Today we are in a crazy world with some preaching disarmament and pacifism, while mad men in Italy, Germany and Japan pounce upon any defenseless nation in their pathway.

The Watchman-Examiner has this to say about whiskey and politics: The distilling industry has enlisted a member of the high command of one of the country's major political parties to become its generalissimo. The man chosen is W. Forbes Morgan. He is to receive a salary of \$100,000 a year and to be furnished a large staff. The liquor manufacturers are planning to conduct their public relation on a large scale. The effect of this on public morals will be terrific. Is it that politics and whiskey are to be so closely interlocked that reform legislation will have no chance at all? If that should be so, community regulation of the liquor traffic will become impossible because of corrupted police and local government agencies. Clearly the employment of such a highly paid official as Mr. Morgan is a confession of weakness in the political world and is an attempt to rectify it. "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink."

April 10 is Laymen's Day for all Baptist churches in the Southern Convention.

There are four Baptist churches in Santiago, Chile, where our missionaries have worked for only fifteen years.

The first subscription for Missions in America is said to have been made by Sir Walter Raleigh who, in 1610, gave a hundred pounds of sterling for the spread of the Gospel "in the wilderness of Virginia."—Religious Herald.

We are publishing a list of the hotels in Richmond, Va., with the charges made for rooms. Those expecting to attend the Convention will be expected to make their own reservations. If you wish to engage a room not listed here, you may write to the General Chairman whose name appears with the announcement.

At Newton Pastor R. A. Morris expects to have Evangelist S. E. Tull with him for a revival meeting beginning May 29. Brother Morris was recently in a fine meeting with Calvary Church, Parkersburg, W. Va., in which the church was greatly helped, twenty converted and the singer surrendered to preach.

Anybody who visits our Orphanage will be convinced that they did not begin their new buildings any too soon. A part of one building is falling to pieces so that it had to be abandoned. And another is little better. We cannot feel that our children are safe in some of these buildings. But they seem healthy and happy.

You would hardly have thought that the elder Jno. D. Rockefeller needed a guardian while he was making money hand over fist. But he did; and what is more, he knew that he did. And he got one. He had a secretary whose business it was to locate good places to give money, where it would do the most good. We have seen a few other people who we thought needed such a guardian.

The man or woman to whom the Lord has given "power to get wealth," the ability to make money, ought to be happier today than ever before. There were never so many opportunities to do good with money as there are today. Every call for help is an opportunity. Obey the command of our Lord and "buy up the opportunity," or "redeem the time," if you like that better. Good investments are all around you, and happy is the man who has eyes to see them. "Make to yourselves friends by means of the mammon of unrighteousness, that when it shall fail, they may receive you into the eternal tabernacles." It is better to be rich in heaven than on earth, better to lay up stores for eternity than for a few years of time.

We confess to some disappointment that in the arrangements made for the Southern Baptist Convention meeting in Richmond the charges made by the hotels seem to be very high, and the railroads make absolutely no concessions. This is bound to result in a decreased attendance. It will be difficult for the average Baptist preacher and many laymen to pay these prices. It will be well in the future for the committee of the Convention to have some understanding with the hotels as to rates before any invitation is accepted. And it will be better that the Convention meet regularly in a more central place rather than to one side of the territory as this year. We hope these matters will be given full consideration in determining the place of meeting in the future. The cost of going this year will be prohibitive to many good people.

The "quarterly meeting" of the Mississippi College trustees was held in Clinton last week.

Virginia Baptists recently went back to the 50-50 division of contributions between state and southwide objects.

The University of Richmond has on a million dollar building program for the erection of six additional buildings.

Those who think it unChristian and discourteous not to invite all good people to partake of the Lord's Supper must think it strange that Jesus did not invite the man in whose house the supper was instituted to come in and partake with the twelve.

The church at Monticello is making good progress under the leadership of Pastor Horne. This is evidenced by the plans for a new and well equipped church building and educational plant. The foundations are already laid and the work will go forward. The pastor has been eight years on the field and is stronger than ever in the affections of the people.

Our circulation manager has figured it out and says that The Baptist Record has the largest per capita circulation of all the Baptist papers in the South, and that goes for the whole country. That is for the number of Baptists in the state we have the largest percentage taking the state paper. But we covet all the others for our list.

The Greek in Rev. 1:12, 13, says that John saw "seven golden lampstands." Each "lampstand" was separate from the others. These lampstands represented seven separate churches and the Lord gave a revelation concerning each one of the churches as a separate body. The Roman Catholic doctrine of a unified church is not taught anywhere in the New Testament.—Baptist Standard.

There's a fine old hymn that ought to be gotten out and used in this year of the Golden Jubilee of the W. M. U. It is the one beginning, "Blow ye the trumpet, blow!" And it has a tune to it that would wake the dead. Why was it laid aside by the present generation? We are going to give it to our readers at an early date. In the meantime find it in your hymn book and sing it. If your book does not have it, get one that does.

Pastor J. A. Barnhill has been nine years at Main Street Church, Hattiesburg. In this time the membership has grown from 818 to 1,004. Additions have been 1,053, of whom 313 have come for baptism. Contributions have totaled \$122,059.50. Brother Barnhill is progressive and constructive. He has organized and conducts a mission church in the western part of the city. He is a member of the Board of Trustees of Mississippi Woman's College.

Sunday evening at Monticello Mr. Rowe Wilson a student in Mississippi College was ordained to the ministry. In the afternoon he was examined by a council consisting of Pastor D. O. Horne, Rev. Maxie Nelson and Rev. E. E. Hedgepeth and the deacons of the Monticello church. These unanimously recommended his ordination. The editor by invitation of the church and pastor preached the sermon. Brother Hedgepeth led the prayer and brother Nelson read Paul's charge to Timothy. Brother Wilson has been called to Lula church in Madison County. It was our privilege to be entertained in the home of the pastor and of Prof. and Mrs. Smith which added greatly to our pleasure.

Sparks and Splinters

Dr. Guy F. Winstead passed through Baptist Headquarters last week with his wife and two little girls on the way to his pastorate in Columbia, La. We are sorry to lose him from Mississippi, but he goes to a larger opportunity.

The liquor committee in the Mississippi Legislature, lower house, refuses to allow the bill against the sale of beer to come before the house. They are afraid it will be passed, and are trying to thwart the will of the people and a majority of the legislature.

The editor regretted his inability to attend all the services during the meeting in Clinton. The people speak in highest praise of the preaching of Dr. Tribble. The results of the meeting were large and promise to be permanent. There were over fifty additions to the church.

The old story about drinking liquor making a rabbit spit in a bulldog's face was pretty nearly paralleled last week, according to a story from Indiana where foxes that had drunk waste from a brewery are said to have chased dogs away from their kennels. We have seen youngsters turned to idiots for a time by drinking beer which had been legalized by the Mississippi legislature and the congress of the United States.

In the death of Mr. Hal Ellis the Hazlehurst church lost one of its most useful members, and the city one of its most honored citizens. He was a son of the late Captain and Mrs. I. N. Ellis whose lives were filled with deeds of service to the church and community. The son took up his father's work in the church and in business. He leaves his wife, formerly Miss Josie Granberry, who is active in the women's work, and several children. May our Father comfort them.

We were glad to hear while in DeLand, Fla., last week fine reports of Dr. D. H. Hall, our Mississippian who has begun his work as pastor of First Church in that city. He preaches to fine congregations and they speak in high praise of his work. We heard him Sunday morning and evening. Two young people from Stetson University publicly dedicated their lives to Christian service at the morning hour. Their congregation reminds one somewhat of the one at Clinton, though having a smaller percentage of students.

We have heard indirectly of the death of Dr. J. S. Farmer, editor of the Biblical Recorder of North Carolina. This is a great loss to North Carolina Baptists and to the whole denomination. Dr. Farmer succeeded his father-in-law, Dr. Livingston Johnson, as editor some twelve years ago and has kept the Biblical Recorder on a high level, and rendered a splendid service. We have read the Recorder for many years with great interest, and have had delightful fellowship with Dr. Farmer in the editors' meetings every year. We shall all sorely miss him. He was a successful business man as well as a pastor and had been business manager of the paper before he became editor. We sorrow with his companion and all the North Carolina Baptists in their loss.

The Central Pastors' Conference which usually meets in Jackson will meet this month at Crystal Springs two days, March 28-29. Bed and breakfast are furnished by the church. Beginning Monday at 9:30 a. m. the program includes: Devotional by R. L. Langley; Bible Hour by M. O. Patterson; Evangelistic Preaching by I. F. Metts; Inspirational Address by P. I. Lipsey; Song and Praise by C. O. Estes; Bible Hour by M. O. Patterson; Music by Crystal Springs Church; Social Problems by Dr. Pearce; Song and Prayer Service by Crystal Springs Church; Church Music by W. C. Morgan; Inspirational Address (to be announced). Tuesday: Devotional by W. R. Rogers; Bible Hour by M. O. Patterson; Evangelism by J. W. Middleton; Address by R. B. Gunter; Devotional by H. E. Spell; Bible Hour by M. O. Patterson; Miscellaneous.

Dr. Roland Q. Leavell, Home Board superintendent of evangelism, will lead an evangelistic campaign in Atlanta, April 3-17, forty churches participating.

Mr. Wm. Hall Preston recently delivered two inspiring addresses to the Baptist students at M. S. C. W. He is associate secretary of the Southwide Student department.

The "Landmark" Baptists, reporting 2,662 churches, mainly in the Southwest, will convene (don't say convention) in Knoxville, Tenn., March 15. Their title is "American Baptist Association."

One of our exchanges gives a whole column to a report every week of the Sunday school attendance in various churches. If you haven't been sending us yours, get the habit of dropping us a card every Sunday evening with a report.

Deacon F. M. Jacob of First Church, Columbus, is in his eighty-seventh year. Recently he sent this message to his church, whose services he is unable to attend: "What we are when we come to the end of life, is what we made ourselves while living."

The Executive Committee of the Southern Baptist Convention reports total receipts for all Southwide objects in the month of February, \$124,552.82; or for two months, \$389,873.59 which was nearly ten thousand better than last year. Nearly half of the receipts were through the Cooperative Program. Of the February contribution Mississippi sent in \$7,380.17, of which something over half was through the Cooperative Program. We are tenth in the list.

The Baptist Messenger of Huntington, W. V., says that nothing has so deeply reached and influenced the people in that area as the recent meeting in which Dr. Geo. W. Truett preached twice a day in the theater and city auditorium. People came from the neighboring states of Ohio and Kentucky, and the radio was used to good purpose. Many were won to Christ and a multitude of backsliders reclaimed. Many people were unable to get in the house.

Dr. J. B. Quin, pastor, says the Summit church proposes to celebrate this its seventy-fifth year, Diamond Jubilee, by putting on a great denominational program running through the year. March is Sunday School month with a program of enlargement. April is Orphanage month. June is for evangelism and soul winning. July is Christian education month. September is for young people and state missions. October is W. M. U. month. November is for Homecoming and Thanksgiving. It is worth while to have a program; and this is a good one.

Is it shrewdness or stupidity? A few years ago the liquor folks were saying, "Vote for the repeal of the Eighteenth Amendment. You don't have to have liquor in your state. You may have your own way about that; but let other states have it if they want it." Now they are saying, "Other states have it all around you; and you can't keep it out; you had just as well license it in your own state—and get the money for it!" The Bible says you may bray a fool in a mortar, but he'll still come out a fool.

Those who care are distressed at the craze for gambling that has developed in the past few years. And there are those who attribute the growth of this mania to the men who gamble on golf games and the women who gamble at bridge tables. These are looked upon as slight infractions, of a moral principle, but it is the beginnings that have to be watched. We have found that one dock weed, or cockle burr plant, when allowed to go to seed can fill your yard with the pests next season.

Dr. William Keys of Furman University who has spent two years in Japan and Formosa, says that mission work in Japan has been greatly handicapped for several years by the nationalistic spirit, but that things are not specially worse for this work since the war with China began.

We are glad to learn that Dr. L. Bracey Campbell, who writes the Sunday school lessons for The Record, is available for revival meetings in Mississippi. In our judgment he has few equals as a true Bible preacher. Address, 4960 Franklin Street, New Orleans, La.

A LOVER OF ALL CHILDREN

(May be sung to the tune of "O Jesus I have promised.")

O Lover of all children,
Who drew them close to Thee
And spake to Thy disciples,
"O let them come to me,"
O watch and guide all children
For they are Thine alone,
And lead them in their childhood
On toward Thy heavenly throne.

And as they all grow older,
Lord, grant that they may still
Look unto Thee as Shepherd
To guide them up life's hill;
And grant that we as children
With childlike faith in Thee
May enter in Thy kingdom
And rest eternally.

Charles Granville Hamilton

Aberdeen, Miss.

FRIENDLY DEATH

Must death be such a monster, of such frightful mien,
As always fills the stricken soul with terror!
Or does he only need to be more clearly seen
To teach us of our sad and stupid error?

Yes, death may often come as truest friend, not foe,
When other friends have lost their power to aid us;
May bring for human ills relief we could not know;
Prove an angel bright from Him who made us.

Then welcome death, when in good time he cometh
To free our feeble frame from every pain;
When he the long list of life's blessings summeth
And past are sorrows we shall never know again.

O friendly death! Now teach us not to fear thee,
But rather calmly wait thy welcome call;
Then, when at last we surely, swiftly near thee,
Into thy gentle arms of mercy fall.

Our God, we pray, from whom we have our life;
In whom we live and draw our feeble breath;
When soon we end this constant earthly strife,
Send us Thy final, crowning blessing, friendly death!

—J. E. Gwatkin

Baptist Bible Institute.

STEWARDSHIP

O Weary One, whom troubles betide,
More pleasant paths He will provide;
He will scatter to winds Thy Spirit's fret
And give thy heart a sweet content.

Rich gifts are thine, given by the Master's hand,
The fulness of earth and fruits of the land.
He has given thee zest for beautiful things—
The things of which the poet sings.

The gracious earth and sun and sky
Call thee thy treasures to lay by.
Give an accounting of thy toll
For He asks small part of the wonderful whole.

Thy tithe bring swift to His earthly store,
With loving gifts fill His house still more,
Give of life and time and love—
This thou owest to the Father above.

—Ida Chambers Polk

Hattiesburg, Miss.

About fifty Blue Mountain students paid Clinton a visit last week and gave the play "H. M. S. Pinafore" to a house full. They made a fine impression, and set the boys' hearts aflutter.

Kingdom News From Many Lands

CHARLES E. MADDY, Executive Secretary

INABELLE C. COLEMAN, Publicity Secretary

This page is dedicated by the FOREIGN MISSION BOARD to the ANNIE ARMSTRONG OFFERING for Home Missions. May Southern Baptists give liberally that their homeland may be

CHRISTIAN!

AMERICA REDEEMED, THE HOPE OF THE WORLD

Charles E. Maddy

Rhode Island Baptists are celebrating this year the three hundredth anniversary of the organization of the First Baptist Church of Providence and the founding of the colony of Rhode Island and Providence Plantation. This was the first time in America that a church had adopted Baptist principles and policies in its life and worship. Roger Williams and his associates then proceeded to organize the civil administration of the colony, guaranteeing to everyone absolute freedom of conscience in all matters of faith and worship, and establishing for the first time in America the principle of the total separation of church and state. Roger Williams wrote the following fundamental clause into the charter of Rhode Island:

"No person within the said colony, at any time hereafter, shall be in any wise molested, punished, disquieted, or called in question, for any differences of opinion, in matters of religion, who do not actually disturb the civil peace of said colony; but that all and every person and persons may, freely and fully have and enjoy his own judgments and consciences, in matters of religious concerns; they behaving themselves peacefully and quietly and not using this liberty to licentiousness and profaneness, nor to the injury or outward disturbance of others."

This commonwealth thus became the first state or political unit in the world to be organized on the principle of a free church in a free state. Williams said of this new colony: "I desired it might be for a shelter for persons distressed of conscience. I communicated my purchase (from the Indians) unto my loving friends who desired to take shelter with me."

This principle of religious liberty was written into the federal constitution in 1787 and now it is incorporated into the fundamental law of forty-eight sovereign states.

Strictly speaking America is the only great nation in the world today where there is absolute religious liberty and the total separation of church and state. The Scandinavian countries around the Baltic are progressive and constitutional democracies, but they have the anomaly of a state controlled and a state supported church. England is one of the world's great democracies in many respects, but she does not have religious liberty. She has religious toleration, a thing Baptists despise. Baptists and other dissenting groups are taxed to support the established church.

In all the lands where we are trying to carry on mission work, we are hindered and disturbed and harassed by petty, and often mean and contemptible police interference, and everywhere we are beset with endless governmental red-tape. One thanks God a thousand times for free and liberty loving America.

More and more we are convinced that the one and great undimmed hope of a world for the pure and untainted Gospel of Christ is America, redeemed by the Gospel of Christ and dedicated to the high and holy purpose of giving this same Gospel to all mankind.

The one all inclusive agency through which all Southern Baptists are privileged to labor for the redemption of our beloved homeland is the Home Mission Board. America is very far from being wholly and vitally Christian. There are many unwholesome and un-Christian influences now at work in America to undermine and destroy the great Christian principles upon which the nation was founded.

The Home Mission Board was never more virile and militant in all its ninety-three years of life and work than today. Dr. J. B. Lawrence, the Secretary, is a great Home Mission statesman and leader, and he is supported by a worthy and efficient staff of experts in their respective fields and departments. The Baptists of the South should rally to the support of the Home Board and its leadership, and pay off the burdensome debt that is now all but crushing the Board and hindering and crippling its great program of work.

Having seen a good deal of the religious and spiritual condition of the nations still without the Gospel, we do not hesitate to declare that the one and supreme hope of mankind today for Christ and His unfettered Gospel is in America, redeemed by the blood of Christ and dedicated to the high and holy task of giving the whole Gospel to the whole world.

The Home Board with its several well organized departments and its aggressive program of evangelism is set for the creation and maintenance of a strong and efficient home base from which the Gospel of Christ may speedily be given to the nations.

The month of March is set apart by the Woman's Missionary Union of the South as the season of prayer for Home Missions, to be followed by the Annie W. Armstrong offering for the work of our Home Mission Board.

We sincerely hope and pray that through these special efforts, there will be released great flood tides of spiritual life, and power for Home Missions, and that the sacrificial offering will go far beyond the hopes and aims of the leaders.

MUCH TO BE DONE

Of the great opportunity facing Baptists today, Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board, says:

"Twenty-two million souls out of Christ here in the homeland cry out to us for the bread of life.

"Our brothers in black, 11,000,000 of them, right at our door, are looking to us for help.

"Five million foreigners, spiritually marooned on our shores, are a challenge to our passion for the lost.

"Catholic-ridden Cuba, in poverty and spiritual despair, holds out to us its hands in mute appeal.

"In Oklahoma and New Mexico more than 150,000 Indians will never have a chance if the Home Mission Board does not send them the Gospel.

"The 225,000 Spanish-speaking people of New Mexico will never know about Christ as a personal Saviour unless someone goes to them with the New Testament story of God's love.

"Eight hundred thousand Mexicans on this side of the Border will struggle on in their spiritual night unless we can send missionaries to preach the Gospel to them.

"The great Acadian section in French Louisiana with its more than 600,000 souls will be deprived of a Saviour if missionaries of the New Testament are not sent to them.

"We invite you to lift up your eyes and look upon the fields in the homeland that are white unto harvest."

A WORTHY TEXT BOOK

Fruits of the Years—Mrs. H. M. Wharton—25 cents—Home Mission Board, 315 Red Rock Building, Atlanta, Georgia.

"The Home Mission Board presents this excellent book of Mrs. Wharton with the sincere hope that it will have a wide circulation among our women.

"It is a most valuable contribution to our mission literature. Mrs. Wharton has tapped sources of information through her personal contacts not available in the office of any board or library.

"In a most charming way she has given breath to the past, and made the yesteryears living things, bringing to us in their arms the 'fruit of the years.'

"She has packed into these pages a story of achievement that should be known to every Baptist. Here is history dramatized, a history to be proud of, a record to rejoice in, achievements that make glad the heart and thrill the soul.

"This book, because of its worth, should be in the library of every Baptist. Every woman should have it for reference in coming years. It is invaluable as a history of W. M. U. service in home fields."—J. B. Lawrence.

A STARTLING QUESTION

The question we face today is, are we assimilating them—the foreigners in our midst—or are they assimilating us? These aliens constitute today a great political, social, and religious challenge for America and its Christian people.

Our present foreign-born population is around sixteen million, with some twenty millions more of immediate or second generation foreign extraction. Approximately one-fourth of all the children in the United States lives in homes of foreign-born parents.

The foreign language press in America includes some 1,500 publications with eight million circulation and a reading public of possibly sixteen million. Perhaps five per cent of these periodicals may be classed as radical or revolutionary.

There are about four million Italians with 212 Italian newspapers having a circulation of over one million copies; 3,000,000 Poles have thirty-six newspapers, while the largest Greek paper published in the world is in the United States. Other foreign language newspapers circulate among three-quarters of a million Bohemians and Moravians; one-half million Slovaks; one-half million Hungarians; 400,000 Russians; 100,000 Armenians; 3,000,000 Yiddish-speaking people.

There are newspapers for the Albanians, Armenians, Assyrians, Chaldeans, Bulgarians, Croats, Czechoslovaks, Dalmatians, Ethiopians, Finns, French, Canadians, Letts, Lithuanians, Montenegrins, Persians, Portuguese, Rumanians, Servians, Ukrainians, Slavonians, Spaniards, Syrians, Turks, Chinese, Japanese,—a bewildering babel of nations and tongues to confuse and baffle the wisest except God.—T. F. Plainfield, Italian and Missionary, Tampa, Florida.

LOVE GIFTS

The Foreign Mission Board of the Southern Baptist Convention has received to date \$277,262.32 from the Lottie Moon Christmas Offering.

For China Relief the Foreign Mission Board has received to date \$19,772.91.

For the China Emergency Fund the Foreign Mission Board has received to date \$51,944.57.

EDITORIALS

THE DOORS WERE SHUT

This expression occurs several times in the Bible, and each time it is a fruitful source of good lessons. One of these is in a parable of Jesus in which the five foolish virgins came too late and found the door shut. Preachers have made good use of this text. But there is one which possibly has been overlooked, and as it indicates a condition of mind in which Christians ought to be interested we call attention to it here. Twice in the twentieth chapter of his Gospel John tells us that after the resurrection of Jesus the disciples were huddled like frightened sheep in a room, the doors were shut for fear of the Jews.

This may have been natural, but it was a pitiful state of mind. The Master had often been in danger, but they had never seen Him afraid. They had seen Him upon occasions move out of the danger zone to a place where he could carry on his work without hindrance. But it was never because he was afraid. In Nazareth and Jerusalem alike when the throng threatened him with death, he walked calmly out of their midst. When in Galilee some pretended friends said, "You had better get away from here before Herod gets you." He knew Herod like a book and said, "Go and tell that fox, I go on with my work today and tomorrow, and when the time comes to go I am ready." When He heard that His friends in Bethany needed Him, He said, "I'm going to them." The disciples sought to dissuade Him; but He said "Are there not twelve hours in the day? If a man walk in the day he stumbleth not." And when He started back they were afraid. But He was not.

What makes people afraid? Is it not concern primarily for their own comfort and welfare, and lack of interest in the good of others? "Fear hath torment." It freezes up all the spiritual secretions in a man's soul, and poisons his whole being. But perfect love casteth out fear. When people are concerned about others they are not afraid of what will happen to themselves. A father or mother will go through fire to save one of the children from a burning building. They do not think of themselves, nor feel the flame on their faces.

Jesus had dedicated Himself to death. That was the consummation of His mission. And when in His mind, He had done this, it mattered not to Him when it came. He said, "I have a baptism to be baptized with, and how am I straitened till it is done!" The man who is turned back by fear from the task assigned him misses the whole purpose of his life and being. Jesus said, "If any man would save his life, he loses it." To save it by failure to give it in a good cause is to lose it, to miss the very thing for which life was given.

Notice these disciples had shut the doors through fear. How many doors we do not know; but they were all shut. That which was intended as a measure to protect them, prevented their doing the very thing they were commissioned to do, to witness for Jesus. To protect themselves was to prevent the fulfillment of their mission. It was to deprive the world of its right to the truth of the gospel. It was to thwart the very mission of Jesus.

Afraid! Afraid! How it should sname us that we are afraid to open the doors, and to open our mouths! Of all the people in the world Christians ought to have no fear for themselves. What about the man who is afraid his business will suffer if he takes a positive stand for righteousness and truth? What about the man who is afraid people will say he is narrow or a fanatic, or crazy, as they said about Jesus and about Paul? Afraid of men! That is what makes cowards in the pulpit and in the pews. That is what makes hypocrites and apologists instead of advocates.

But thank God there is a cure for fear. These men are the same ones who a few weeks later

stood up and defied the sanhedrim. What a tonic to read in Acts, "When they saw the boldness of Peter and John, they took knowledge of them that they had been with Jesus. The difference was that the Spirit of God, the Spirit which had come upon Jesus at the beginning of His ministry had now come upon them. They were free men.

We too can be transformed by the renewing of our minds. The same Spirit who came upon them is promised to us: "To you and to your children, even to them that are afar off." Fear will be cast out, and we can speak boldly. Paul asks that his readers will pray "on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel; that in it I may speak boldly, as I ought to speak." Pray thus for the preachers. And sometimes remember the editor.

BAPTISTS AND ECUMENICITY

Don't let people fool you with words. If you look up that word ecumenicity, (and even the dictionaries are not agreed on the way to spell it), you will find that it means catholicity. But that also is a word that badly needs defining. We do know that those who are enamored of it gravitate inevitably to a strong, unified ecclesiasticism with a control from the center and the top. The Roman Catholic Church and the Orthodox (Greek) Catholic Church are sure they have it. And all churches of the episcopal type urge it, emphasize it and advocate it. They believe and say without hesitancy that unity is a matter of outward, universal incorporation of all Christian people into one visible body which functions authoritatively through priestly orders, or what is sometimes called the clergy. In most of them the clergy is the church, the only authoritative agencies for promoting its work.

This is a conception of Christianity utterly at variance with what Baptists believe to be the teaching of the New Testament. It is not only at variance, it is the utter antithesis of New Testament teaching and practice. Baptists believe that the religion of Jesus is a spiritual religion; that it is not communicated from priest or human mediator by any rite, ceremony or ordinance, but by the Spirit of God in the hearts and minds of each individual through the preaching of the truth concerning Jesus Christ, his death and resurrection.

The so called Catholic Churches have always advocated outward unity. They believe that any separation or schism from them is a fatal sin, and that this sin can be forgiven only when all those who are guilty of it come back to the mother church. That is what they believe about unity, and they have no hesitancy in saying so. They are perfectly honest in their opinions and outspoken in the expression of them.

For some fifty years the Episcopal Church in America has had feelers out on the union question, and committees, authorized or unauthorized, working to bring all Christian people into one visible ecclesiastical organization. We have received their literature and read their publications for a long time. It is as clear as daylight to anybody who has read what they have to say, that their one desire is to bring all bodies of Christians into the Episcopal fold. If there is any question of this, it is removed by the recent efforts of the Church of England to unite all Christian bodies in the British Isles. An effort is on foot there to get all the denominations into one big union. The Church of England has made it clear that they do not contemplate any union except one which finally results in the functioning of only such ministers as receive ordination at the hands of the Church of England. Any body who goes into such an arrangement goes with its eyes shut or punched out.

All of this advocacy of corporate union has had its influence on the thinking of other Protestant bodies in America. It has resulted in utter confusion of thought and utter misinterpretation of the scriptures. The Bible teaches us that we should "distinguish the things that differ."

And we ought to know the difference between Christian unity and Church Union. They are not the same thing. The first is a matter of the spirit. The second is a matter of the flesh. The first belongs to the kingdom of God. The other is a thoroughly earthly and worldly conception. Jesus said, "My kingdom is not of this world." It is not patterned after Caesar's kingdom, as every so-called "Catholic" church is. The two things are as wide apart as the poles. To confuse them is to wreck the whole gospel program. To divert the energies of Christians into the ecumenical idea is to dissipate all their spiritual power and to try to promote spiritual aims with fleshly means. Our weapons are not carnal but spiritual.

—BR—

Dr. W. Graham Scroggie has been asked to serve one year as supply pastor for Spurgeon's Tabernacle Church in London.

Examination of 110 cases in Cayuga County, Ohio, showed that over 58 per cent of the people killed in auto accidents had been drinking alcoholic liquors.

In one day there were ninety-seven additions to First Church, McAllister, Okla., in a meeting where Evangelist Hyman Appleman was preaching. Most of them came for baptism.

"Saved by Grace" is a recently published tract by Dr. J. D. Grey, pastor First Church, New Orleans, that will be a good evangelistic aid to pastors and churches for distribution.

Brother Joe Canzoneri has from March 13 to March 25 open for engagements to sing or preach in revival meetings. He recently led the singing in the meeting at Clinton, his home church, with great acceptance.

We were glad to find Dr. B. Locke Davis looking well in spite of his recent illness. He was not able to be in his pulpit Sunday morning and the editor had the pleasure of supplying for him. There was a good congregation and one addition by letter, Dr. Goyer, who came recently from Hattiesburg.

Dr. A. B. Wood, pastor at Forest, began a Sunday school class for men a little over a year ago with four present. During the month of February the attendance averaged thirty-one. All departments of the work are doing well and there is a good attendance on the morning and evening preaching services.

The Watchman-Examiner quotes this from a recent book by Rev. A. G. Haust of Kansas City: "The man who is helping to build strong, virile, spiritual, and alive, loyal New Testament churches is doing more to honor Christ and advance his kingdom to my mind than any other man in this world, whether he be a missionary, a secretary of some board, a president of some college, an editor of some denominational paper, or what-not. I know these are strong words, but I believe they are true, because the missionary, the boards, the colleges, the papers, all wait for their resources and their success upon the support given them by the local churches. The best way to build our denomination is to help local churches making up our body to be strong, virile and prosperous. The time has come for our denominational leaders to give less time and thought to departments in the church and more attention to the churches themselves. Only as the whole functions will the parts be healthy and strong."

While rushing through Florida and back home recently our thoughts were often of the good men Mississippi has contributed to build up the kingdom of God in that state. How we wish that we could have looked in on them and tarried with them for a pleasant chat; but you can't do everything in seven days; that is mortal man cannot. These fine brethren are scattered from one corner of Florida to another and we keep more or less in touch with them all. Especially should we have been glad to have a tete-a-tete with Dr. and Mrs. Solomon who make the Florida Witness. But we hardly had more than time to greet our own flesh and blood. Blessings on them all. They live in a fair land of fruits and flowers, where the demands of the Lord's work keep them at their best.

By A.
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LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

GOING PLACES

Newton:

Pastor Morris was away in a meeting and we had the pleasure of trying to "fill his pulpit."

We didn't need to stress the Record. They have it going to every resident family and like it.

We found a congregation that filled the house and that listened carefully which made our task easy.

From a member of the church we learned that since Pastor Morris began his work in May 1937, there have been seventy-seven additions. The Sunday school enrollment is 418 with an average attendance for 1937 of 260. The seven B. T. U.'s average attendance is about 125.

The every member canvass in December was a success and finances are in good shape.

In October an Extension Department was organized. Mrs. J. D. Tidwell is the superintendent. The enrollment is 114.

They have designated every fifth Sunday as Cash Day for a building fund. The W. M. S. has five circles and a Y. W. A.; an Intermediate G. A.; a Junior G. A.; and R. A. and Sunbeams. W. L. McMullan is superintendent of the Sunday school; John William Wills is B. T. U. director; Mrs. H. D. Waldrop is president of W. M. S.; J. P. Miley is chairman of the deacons; W. W. James is chairman of Finance committee.

Newton County subscribers are listed as follows: NEW IRELAND CHURCH 22; Chunky 2 and 3 R. F. D.; Conehatta 3; Decatur 9 and 12 R. F. D.; Hickory 13 and 4 R. F. D.; STRATON CHURCH 17; UNION 132 and 20 R. F. D.; NEWTON 164 and 16 R. F. D.; Lawrence 1; Little Rock 3 and 4 R. F. D.; BETHEL CHURCH 18.

IT MUST BE GOOD

Since our last issue fourteen churches as listed below have adopted the EVERY FAMILY plan. Those marked ½ have over one-half their resident families subscribing. The others have all. The pastor's name follows each church.

Union, Montie A. Davis; Batesville, ½, J. W. Lee; Bay Springs, ½, Elbert Sumrall; Montrose, ½, Kilmichael, N. H. Roberts; Gooden Lake, Carmon Savell; Oldtown church, Calhoun County, Jesse F. Dorroh; Indianola, Clyde W. Hankins; Pleasant Grove Church, Marshall County, D. M. Renick; Spring Hill church, Copiah County, R. L. Carlisle; Itta Bena, ½, C. S. Thomas; Scobey, ½, J. R. G. Hewlett; Batesville, Bay Springs, Montrose, and Itta Bena were already on the 50% list. They renewed.

MANY DO—ALL SHOULD

Many churches pay the expenses of their pastor to the Southern Baptist Convention. It should be a universal practice.

This is no command but a broad hint to somebody in each church to take the lead.

IT DOES PAY

"In spite of the cold weather on the coast Sunday we had a good day. I saw faces in the church that I haven't seen in the five months that I have been there. They say they are reading the Record and thoroughly enjoying it."—James C. Taylor, Pastor Escatawpa.

ASK THE PEOPLE—THEY'LL SUBSCRIBE

Dear brother Goodrich:

You are certainly right when you say, "Ask them and they will subscribe." I want to tell you about the good folks at Big Springs, Lincoln County. We have only about fifty members on roll. There is only one church in the county smaller than we are. It has been organized only two years. They do not have a deacon, not even one. They give to all phases of the denomination-

al work. They are never behind with their pastor's salary. They have services two Sundays per month. I only asked them one time and they are gladly sending the Baptist Record to every family. I do not claim any credit for this, because these people are awakened to kingdom values.

Pray for us,

Rev. M. C. Waldrup.

P. S.—Are we the smallest church sending the Baptist Record to every family?

VERY FEW DO (See last sentence)

"Many are reading the Record with interest. Some members of other churches (members of Baptist families) tell me of the joy they find in it.

I NEVER find one in the waste basket.

Sincerely,

W. E. Hardy, Scooba."

HE'LL GET OVER ONE-HALF

Blessings on you and the Record. Mrs. Hodge and I look forward with interest each week to the coming of the Record, and we read practically every word in it on the day it arrives even if we have to sit up until midnight to do it. I am unable to understand how any Baptist who is interested in the work of his church and denomination can fail to appreciate the Record. While we are having conversions in our church every Sunday, I am of the opinion that the spiritual life of our church would be deepened and every phase of our work would be helped if all our members would subscribe to and read the Record. This we shall endeavor to lead the mto do.

Sincerely,

G. C. Hodge.

THANK YOU

Mrs. A. E. Dean, Agricola; Rev. C. S. Thomas, Itta Bena; Rev. G. W. Wood, Clinton; Central Baptist Church, McComb; Pelahatchie Baptist Church; W. H. Wood, Clinton; Rev. B. E. Phillips, New Hebron; Hardy Baptist Church by Mrs. Isabel Gattis; Mrs. C. S. Lightsey, Hattiesburg; Rev. R. L. Breland, Coffeeville; Rev. R. B. Patterson, Okolona; Mrs. J. N. Nesmith, Yazoo City; Rev. D. O. Horne, Monticello; Rev. W. S. Landrum, Clinton; Spring Hill Church, Copiah County by Miss Marcelle Miller; Mrs. W. A. Mathews, Red Banks; Dan Hitt, Jr., Vicksburg; Quitman Baptist Church by Rev. W. L. Meadows, Quitman; Leaf River Baptist Church; Roundaway Baptist Church; Indianola Baptist Church; Rev. D. L. Stennis, Enterprise; Mrs. P. I. Clements, Scobey; Mrs. Lillie Lippencott, Scobey; Mrs. B. C. Cox, Gulfport; Rev. J. F. Sullivan, Benton; Waynesboro Baptist Church; Rev. J. W. Lee, Batesville; Mrs. J. M. Brownlee, Columbus; Mrs. J. D. Franks, Columbus; Mrs. C. H. Woodham, Montrose; Mr. W. J. Shoemaker, Bay Springs; Rev. F. M. Britt, Florence; Mrs. Bettie Embry, Eupora; Miss Grace Allen, McComb; Pleasant Hill W. M. U., Simpson County, for list of subscriptions sent in.

—BR—

During the four and one-half years that Dr. J. Norris Palmer has been pastor of the First Church of Baton Rouge, Louisiana, 1,674 new members have been received. Average Sunday school attendance for February was considerably in excess of 1,000. The church finds it necessary to build a new educational plant at once, and to enlarge the seating capacity of the auditorium. —Church Secretary.

A letter from Rev. A. F. Crittendon, Ponca City, Okla., tells of the death of Mrs. Victoria Jones Franklin, wife of the pastor of Immanuel Church in that city. She was born in Montgomery County, Mississippi, and reared in Choctaw County, and with her husband attended the Southwestern Seminary. She was a true helpmeet to her husband. She leaves a number of relatives in Mississippi. Brother Franklin is a brother of attorneys L. C. and Ed. Franklin, well known in Mississippi.

West Point church will hold its revival meeting April 10-17, Pastor J. A. Stewart preaching.

Rev. E. B. Shivers of Raleigh has accepted a call to the church at Coldwater and will soon be on the field.

Dr. J. S. Riser of Blue Mountain will assist Pastor C. M. Wilbanks in a meeting in Shady Grove Church, Tippah County, beginning second Sunday in August.

Pastor J. W. Middleton of Clinton will assist Pastor A. T. Cinnamond in a meeting at Kosciusko, and Pastor Everett Gill, Jr., in a meeting in St. Charles Ave. Church, New Orleans, in April.

Many were sorry to hear of the illness of Dr. B. Locke Davis, pastor at Brookhaven, and welcome the news of his recovery. The editor by request supplied for him Sunday morning, going to Monticello for the evening service.

The editor was pleased to get a kind personal letter from Dr. and Mrs. M. E. Dodd, written at Santiago, Chile. They are making their way by airship around all the mission fields in South America. Dr. Dodd can stand up to more preaching than almost any man we know.

From Pastor B. B. Hilbun of Pontotoc we learn that the correct figures indicate the church gave a total of \$5,505.90 for all causes. The pastor is happy in the work and says now the church is able to do more for the Cooperative Program. The spirit is fine in all the church and the prayer meetings are notable for their good interest and attendance.

Presidents of the big colleges seem to be generally of the opinion that many young men and young women are in these schools who have no business there; that they are doing themselves and others no good by going. It is said that stupid or indolent sons of rich men are cluttering up the ground which ought to be occupied by young men of more ambition and less money. People are finding out that a college with a big name and a big enrollment are not necessarily the best places to get an education. Whether you drink out of a spring branch or out of the Mississippi River, you can only hold and carry away so much.

Editor R. E. Alley says in the Religious Herald: "Though the division of the church into many sects is not a ground for boasting, neither is it a cause for shame as some would make believe. To say so is to pass thoughtless judgment and to prove oneself ignorant of the truth both about religion and about human nature. Original divisions in the church grew out of fundamental differences in men which can be changed neither by edicts of councils, nor by the efforts of the most zealous proponents of church union. Men may be classified according to two general types. The members of one group seek for external authority. They want security above everything else. There must be an institution that will keep in order the relation with God, and to this institution men turn for instruction and assurance. For this type the church and the clergy are necessary mediators of God's special favors and blessings. The other group of people seek for an immediate experience with God. For them religion is a constant adjustment with God and men, so that there is no security apart from a personal relation. They want liberty, and for this liberty they are willing to contend while granting to others the right to worship with freedom of conscience."

The N. W. Mississippi Pastors Conference was organized at Sardis in February with these present; E. C. Horton, P. F. Herring, E. H. McElroy, J. R. G. Hewlett, J. W. Lee, W. E. Lee, W. V. Walker, H. J. Rushing, W. R. Storie, J. L. Courson, J. P. Kuhn and L. J. Crumby. Meetings will be held Tuesday after each second Sunday. The next meeting is March 15 at Sardis. The program includes Devotional by J. L. Courson; Pastor's Prayer Life by W. R. Storie; Pastor and His Bible by J. R. G. Hewlett; Introducing New Members, Sermon by E. H. McElroy. In the afternoon: John's Gospel, chapter one by H. L. Martin; chapter two by L. J. Crumby; chapter three by J. W. Lee. E. C. Horton and P. F. Herring lead the music. Notify Pastor Storie if you intend to go.

LECTURE TO EMPTY PEWS

(Message delivered by the late N. W. P. Bacon while pastor of the First Baptist Church, Grenada, Miss., and reprinted from The Baptist Record, dated January 13, 1910.)

Due and full acknowledgement is hereby made to W. M. Randolph in Rams Horn of ancient date.

I wish first of all to commend you empty pews for some things which can not be said of all church members:

1. All of you are always present; no matter about the weather. It is never too hot or too cold for you to be at church. In fact, the more unfavorable the weather, the more numerous you are. And, then too, no program at any other church can attract you away from this one, not even a "Tom Thumb wedding" on a prayer meeting night. And besides, had you wanted to go there was plenty of time to have gone after prayer meeting was over. Furthermore you do not frequent places of doubtful and questionable amusements. You empty pews are present at every service. You attend well the Sunday school, and are present in great crowds at the prayer meeting.

2. You are very decorous. This can not be said of all church members. You are quiet and respectful before the services begin. You never talk or laugh during the services, nor do you ever look around when one comes in to see who it is, where they sit or what they have on. You never watch the clock to see if I am preaching too long. Another thing I admire about you is that you never criticize my sermons adversely. If you say nothing good, you never say anything bad.

3. You never change. Church members sometimes do. What pleased them last year may not suit them this. And then, too, if anything should please one of you it would please all. This can not be said of all church members. If I preach what suits one of them, the others do not like it at all. If I preach what some of them need they get mad. And then again, you have no sore places on you. Some members have, and when I rub that place they get mad with me just as if I knew they had a sore place. And then, too, when you are not pleased with what I have said it makes no difference, you are here the next Sunday just as if nothing wrong had happened. I can not say this of all church members. When I rub the sore on them, although I may have been perfectly ignorant that they had a sore, why they get mad at me.

4. I commend you most heartily for another excellent trait: you never quarrel with each other and talk about each other, as the people sometimes do who sit upon you. I never knew one of you to get mad with any other pew and quit the church because you did not like the other pew. Nor do you threaten to go to some other church if you are not made much of and brought much to the front and considered very prominent.

5. Again you are always here at the first note of the organ voluntary, and remain throughout the entire service, no matter how long it may be. And really, I never heard one of you complain that the services were too long.

6. I heartily commend you because you do not say a word if I don't get round during the week and see you and talk a little nonsense for ten or fifteen minutes. Whether I visit you in the week or not, you are here again next Sunday on time just as if I had paid you a pastoral visit every day in the week. I can not say this of all church members. They say I'm no good if I don't quit my study and run around and see them during the week. And yet, when I go to see some they scamper away just as fast as they can, and all I see of them for a long time is their skirts as they disappear through a door into another room. And some congratulate themselves that they were out when I called—and so do I. What I am now about to relate is a fact. I called at a place once and all were out but one member of the family, and

the others, when they returned, congratulated themselves on their escape, and that, too, when only if they could have known it, I made the visit much as I would have taken a dose of castor oil—as a matter of conscientious duty with whatever of pleasure there may have been in it "strictly on the side." Your empty pews never act that way.

7. You are always at the front, unless there is a wedding, and then, of course, you are not to blame if someone gets between you and the preacher. I do not mind this, anyway, for I know you will be in your accustomed place next Sunday—between the people and the speaker. You will be right up at the front, "doing business at the same old stand." You do not mind being near the front, nor does it embarrass you to occupy a prominent place in church.

8. And then again you are never inconsistent. No one can point to you and say that your profession is one thing and your conduct another. I wish I could say as much about all my members. You faithfully discharge every obligation and carry out, as far as you can, the purpose for which you were made—of course you were made for people to sit on but if they will not do this it is their fault and not yours that you do not carry out the purpose for which you were made. But you do discharge your obligation. I am sorry all my members do not. Of course they make all sorts of excuses—really, some of them blame me for their shortcomings, but you being faithful to your obligations, never have to render an excuse about helping your wives, or having so much to do you could not get to church, or had no clothes fit to wear, or people were cold and ignored you, or the pastor had not been to see you, or had rubbed your raw spot. Now, I would not have you think that all my people are like these, for some of them are faithful to all obligations and perform their obligations as faithfully as you do and meet me here regularly as you do unless providentially hindered. And I make bold to say I love them dearly, but forgive me, I do not love you empty pews.

II. But while I commend you empty pews, yet as I have hinted in the closing clause above, "I have somewhat against you." With all your excellencies there are some things I do not like about you. In fact, you are strikingly like some of my members, and on that account I can not like you as well as I wish I could. In fact, you are so strikingly like some of them that I wonder they had not noticed it themselves.

1. First, my preaching does you no good. You do not ever hear the discourses, much less understand them. This is so like many of my members—they never hear one of them. I can not preach loud enough for them to hear it, for, unlike you, they are far away. I do not like you for you are not in sympathy with my work nor with me, and you do not care a bean whether it succeeds or fails. You do not even appreciate my struggles to have you filled—with human beings. In this you are so like many of my members. They have no sympathy for the work, nor do they appreciate my toils in having them filled—with the power of God. Unlike you, however, they do not give me a chance to reach them. But very much like you, some of them do not know whether they like me or not, for, like you again, they have not heard me often enough.

2. You empty pews do not pray. In this you are strikingly like some of my members. A congregation that does not pray for its pastor is not in sympathy with him, and, therefore, fails to get much good from his efforts. You empty pews are a prayerless congregation. Many of my members pray, but only a few pray for me. And, failing to pray for me, some do not succeed in locating our trouble here (we have some trouble here, but, of course, you do not know about it). They do not see, of course, that they are in any wise to blame that there are so many of you empty pews present at every service. Now, I do not mind telling you a little secret, because I know you will not tell it—I even

have some deacons who do not pray for me much. And in confidence, I do not mind telling you that I incline to the opinion that some of them do not pray as much at all as they might. Therefore, they are disposed (some of them) to blame me, when a few fervent prayers for me and themselves might rest with great propriety upon them, and that a little extra energy on their part might bring much to pass in spite of the shortcomings of a fallible pastor who can not hope to please everybody. Furthermore, a sufficient amount of fervent prayer would help some of these deacons to see that if they would pray more for the pastor and talk less about him in his presence, the chariot wheels might not drag so heavily hereabouts. That a little more fervent prayer for the pastor might enable them to see in him more excellencies and fewer faults. And if they would pray more for themselves the sore spots would heal, their skins would thicken up and the discourses of the pastor would not hurt so much. While I know that talking about praying will do you no good, I hope many of my members and some of my deacons will profit thereby. And yet, unlike you, some of them get mad about what I have said about prayer. You will not get mad, they may. But if they do, I shall know that I was right in my conjectures about their praying. And they will continue to do just like you—fail to pray.

3. You do not contribute one cent to the support of the Gospel in this church, although it costs you nothing whatever to exist. You not only give nothing yourselves, but do not encourage others to give. In this you are so strikingly like some of my members that I wonder they do not note the similarity themselves. But it can be said to your eternal credit upon this point that you do not make any excuses for not contributing. And then to your credit it may be said also, that if you do not contribute to the support of the Gospel, you do not spend the Lord's money needlessly and let the church go without. I have members here (I feel free to tell you this, for I know you will not repeat it) who have money for all else they want, but none for the church. Some of them dress well, have money to go wherever they are inclined, have money to spend for luxuries and pleasures of all sorts and kinds, but are as short of funds for the church as one of the heroes in a well-known New Testament parable. This is not always the fault of the church member, I hasten to say, but some of the deacons are a little weak on the doctrine of "perseverance," and do not keep the matter as uncomfortably constant before them as they might have done.

4. You empty pews are regular sermon-killers. I may seek the power from on high and prepare my sermons with the most faithful study and painstaking care, yet when I stand before you empty pews your hollow gaze and vacant looks freeze my zeal and kill my enthusiasm. You put out all the fire I had in the sermon. And then you never have a word of comfort to offer. In this you are very like some of my members, but I am glad to say, not all, for some of my good members are not only qualified to appreciate a good sermon, but have the grace of heart to speak of it for the comfort of the preacher. I think it but fair to you, however, to say that while you do not commend my sermons, you never condemn them. And as I look at the vast array of you empty pews I can almost imagine myself hearing you say, "He must be a mighty sorry preacher or more of his members would hear him." I might be disposed to agree with you in the impression, only other folks do not agree with you about this, and a great many of my members do not. And some of my more partial members even go so far as to say they have heard worse preachers than I am.

5. You empty pews discourage the faithful few who do attend church, and that, too, almost as much as you do me. You cool their zeal and weaken their interest and lead them to believe that the cause is dead. I could not like you be-

cause you make them draw, when would know many need and a little

6. Final far more e hope to do world know knows you here, and reach clear liness is at played out erous in t fear that y in the tow that you a a large fa for I fear about chur any of our leave you on your f this partin all need is set down that does to be sat were sat you empty down upon flourish he whom Jesu day go sho leave me, you, and you do no I shall go many man all the sea Now, in will not re hurt and I bid you fully belie again whe barely po augmented

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cause you weaken their faith in my ability and make them believe they need someone who can draw, when the fact of the business is, as you would know if you knew anything, that what many need is religion of the contagious kind, and a little enthusiasm of the catching sort.

6. Finally, you say to the world louder and far more effectually than any infidel could ever hope to do, "That religion is a failure." The world knows you empty pews are here, infidelity knows you are here, the devil knows you are here, and you are saying in thunder tones that reach clear down into eternity, "That vital godliness is at a low ebb and that religion is nearly played out in Grenada." You are entirely too numerous in this church to suit me, and I much fear that your kind abounds in all the churches in the town. I suspect if the truth were known, that you are a numerous set in this town with a large family connection in all the churches, for I fear your family is not over particular about church creeds but feel much at home in any of our churches. But it may be that I shall leave you sometime, and possibly never look upon your familiar forms again, but I give you this parting word of information, viz: what you all need is to be "set down upon." I have been set down upon by a limited number myself but that does not cure the evil. It is not I who need to be sat down upon, but you. If more of you were sat down upon there would be fewer of you empty, and there would be less need to sit down upon me, and the cause of religion would flourish here as never before, and sinners for whom Jesus died would be converted and some day go shouting home to the skies. You will not leave me, but I shall one of these days desert you, and where I go I mean to see to it that you do not come. And finally, some glad day I shall go home to God, and in that home of many mansions there will be no empty pews—all the seats will be gladly taken.

Now, in the confident assurance that you will not repeat what I have said to you, to the hurt and mortification of some of my members, I bid you for the time being a cordial good-bye, fully believing that you will all be with me again when I next occupy this pulpit, and it is barely possible that your numbers may be augmented. Selah!

—BR—
GENTLENESS
Patience is a Virtue
J. C. Massie, D.D., LL.D.
—O—

The New Testament conception of patience is steadfastness. It has in it the mingled elements of endurance under trial, firmness before opposition, persistence in the face of difficulties, poise in the presence of panic, self-control under provocation, confidence in the midst of discouragements, fidelity to a trust, and faith in the accompanying presence of God.

Patience is born of purpose, founded upon conviction, interpreted by vision, tested by conflict and rewarded by God.

Patience is a homely virtue. It has to do with every day life, sanctifies many trying life relations, makes tolerable unbearable burdens, chastens intemperate speech, makes possible association and cooperation in service with irritating people, and deepens all life's streams by the consciousness of God within.

Patience is to correct your child the hundredth time the same day without raising your voice, to endure without irritation or discourtesy the officious meddling of a censorious critic, to persevere at your God-appointed task in spite of the failure of yourself and others, to persist in occupying the place God has indicated for you against all odds, and to endure humbling that God may use you, where you are, with what you have.

Patience is a rare flower which grows in the garden of man soul. It is planted by faith, watered by grace, cultivated by prayer, enriched by love, made fragrant by gentleness, and made perennial by the Holy Spirit of God. "Let patience have her perfect work."

FROM PALESTINE
By Missionary H. Leo Eddleman
—O—

Tel Aviv, Palestine.

"God loveth a hilarious giver." So some have rendered the word ("hilaron") that is ordinarily translated "cheerful." At least it seems that a great deal more feeling lies beneath real giving than would be judged many collection-plate contributions. It is not the "hilarity" that comes from paying a debt, as for instance the ten per cent (tithe) owed God by every Christian. God loveth the giver who, we believe, gets some unspeakable joy out of it. It has been said that God judges our giving not by what we give but by what we have left after we give. With this in mind we may say that He loves the giver who, judging from what he gives and the spirit in which he does it, is a "hilarious" giver (Webster's first suggestion for the word hilarious is "mirthful").

I am not sure that I ever saw much "hilarious" giving among Christians; yet no doubt there are such givers who live with joy that others know nothing about. Recently we have been drawn to think of this matter because of contributions toward the repatriation of Palestine by Jews. The money invested here comes in shocking quantities. (It takes money, of course, to change hot sands into vineyards and orange groves). For instance, a short while ago a South African Jew sent to Jewish headquarters in Jerusalem \$75,000.00 as his donation until his death (indicating a further amount in his will). This week I read in the "Hadavar," Palestine Labor Daily, of a European Jew who had willed practically all he had to the Jewish National Fund (Headquarters Jerusalem); but this week they received \$25,000.00 from him with the following explanation: "My nation is in such a crisis now (referring primarily to Roumania's recent discriminations against Jews) that she may be completely destroyed before I die or soon after, so I am therefore sending what I have and retaining a living for myself for my remaining days." Actually there is an agreement by which they send him regularly the equivalent of his money's interest until he dies. Such things appear in the Jewish dailies frequently. In some sense this is hilarious giving.

It is difficult to understand what prompts such giving, for often the donor requests that his name never be made public. These Jews are giving for the purpose of making a national home for persecuted Jews over the world, often with the hope that Judaism will once more attain to national glory. But the Bible (whose prophecies have never been late for fulfillment) tells us that a great part of what is achieved in Palestine by the Jews before they accept Jesus Christ will be destroyed. (What dangerous investments these gifts are in the face of God's word.)

If any one should give hilariously, it is the Christian giver. These Jewish givers are giving for the aid of a group of scattered people comprising about one per cent of the world's population; a Christian, through world missions projects, is giving for the salvation of the whole world, and that not on a project that may or may not stand, but for the spiritual salvation of men throughout eternity.

—BR—
**ANN HASSELTINE Y. W. A. AT COPIAH-
LINCOLN JUNIOR COLLEGE**

Report comes of the observance of Focus Week. The outstanding plan for the week was the presentation of the play: "The Heroine of Ava." The play depicted in seven scenes the story of the one for whom our college Y. W. A.'s are named, Ann Hasseltine Judson. The girls called on some of the boys to help them out by taking the roles of Judson and Luther Rice. The missionary message of the play was caught by the entire audience, composed of college students and members of the local church. Many other girls in school were interested in Young Woman's Auxiliary and the missionary enterprise because of this presentation.

—Thelma Lee Hollis, Reporter.

B. B. I. HOMECOMING
—O—

The annual Homecoming exercises of the Baptist Bible Institute were observed February 21-25, featuring the Layne Lectures, the Tharp Lectures, and conferences on music and religious education.

Unusual interest was shown throughout the entire five days by the student body, faculty, and the many visitors who attended the sessions. Dr. W. W. Hamilton, president, commenting upon the week's activities, said that the sustained interest and attendance was unusually good.

The Tharp Lectures were delivered by Dr. Edgar Godbold, general superintendent of the Missouri Baptist General Convention, while the Layne Lectures were delivered by Dr. J. B. Lawrence, executive secretary of the Home Mission Board, Atlanta, Georgia.

Dr. Homer L. Grice, secretary of the Vacation Bible School department of the Sunday School Board, spoke each morning on the "Vacation Bible School"; Dr. J. M. Price, director of the School of Religious Education, Southwestern Seminary of Seminary Hill, Texas, spoke daily on "Landmarks in the Progress of Religious Education."

Other important speakers included: Dr. I. E. Reynolds of Southwestern Seminary; Dr. Frank H. Leavell of Nashville; Dr. E. L. Carnett of Union City, Tenn.; Rev. Henry T. Brookshire of Gulfport, Miss.; Rev. B. Locke Davis of Brookhaven, Miss.; Rev. Boyce H. Moody of Hattiesburg, Miss.; Mrs. Ned Rice of Charleston, Miss.; Rev. J. G. Wells, Lafayette, La.; Rev. Horatio Mitchell of New Orleans, La.; Dr. R. L. Holmes of Dallas, Texas, and the B. B. I. faculty.

—BR—
MORE PATIENTS THAN BEDS
—O—

There are more patients than there are beds in the Southern Baptist Hospital in New Orleans. The condition is acute. The demand for service exceeds the capacity of the Hospital, and this condition has prevailed for months. The superintendent has been publishing in this paper the facts and begging the denomination to give the money with which to build an addition. I am this state's member of the Hospital Commission, and I want to appeal to the brethren to help.

At the semi-annual meeting of the Hospital Commission held recently the members saw the crowded condition of the Hospital. But they felt they could not authorize building on credit. The superintendent was instructed to try to get \$100,000 with which to build. We are seeking 1,000 persons or organizations to give \$100 each. Surely there are Baptists in this state who will want to have part in this beautiful Christian ministry.

Impressive Facts

The day this is written there are actually more patients than there are beds.

All bassinets are occupied and clothes baskets are being used to care for new-born babies.

Six nurses, surgical cases, are in beds in the nurses' home because there are no beds for them in the Hospital.

A great railway system applied to the Baptist Hospital to hospitalize its employees, but the business had to be declined.

The United States Government wanted about thirty-five beds a day for men engaged in river flood prevention work; but our Hospital could not admit them. It is a pity to turn away good paying business, for we do our charity work with money earned from pay patients.

This Hospital has never had an operating deficit. It has never defaulted on its bonds, interest, or principal. It owes no current bills save for the current month.

Could one find a better place to invest one's money for real Christian service?

—F. M. Purser.

—BR—
More than \$900 million was spent during 1936 on physicians' services.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Piley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Miss Jane Pinnix, our newly elected field worker, has arrived in Jackson and is busy getting acquainted with every detail of the work. Her first engagement will be a missionary study institute—teaching a group of women to go out to that church that hasn't a missionary organization. We have such a large field in which to do pioneer work. Our superintendents will want to write us for a date for Miss Pinnix.

LUCEDALE W. M. U. COMBINES MISSION STUDY WITH GOLDEN JUBILEE CELEBRATION

Twenty-four members of our W. M. U. spent a most enjoyable afternoon together Monday, February 21, in the parsonage with Mrs. G. S. Jenkins, our pastor's wife as hostess. The home was tastefully decorated with bowls of cut flowers and potted plants in patriotic colors, Geo. Washington's birthday being the inspiration of the color scheme.

The Home Mission book, "Fruits of the Fields," was completed under the leadership of Mrs. Jenkins, who, through her wealth of missionary knowledge and enthusiasm is capably serving as our mission study chairman. Much interest was shown in the study and with the help of five poster talks, one for each chapter, a challenging survey of the work since 1888 was given. A cherry tree held the ripened fruits of the years in the form of questions and answers. Each member plucked and read her cherry fruit. All members present were eligible for seals.

We considered ourselves very fortunate in having as guest, Mrs. Milhous of Greenwood, South Carolina, who is in her eighty-seventh year. Mrs. Milhous enjoyed the study and took the test. She was president of a W. M. U. some forty years ago when W. M. U. work was still quite young, so we not only studied about our pioneering women, but enjoyed the presence of one. Mrs. Milhous is here spending the winter with her daughter, Mrs. S. E. Buchanan, our personal service chairman. She gave us an example of her courage when she arrived here by transport plane in late summer from her home in South Carolina.

Following the study the guests were invited into the dining room where the atmosphere was definitely one of celebration. The Golden Jubilee theme being evidenced by the huge birthday cake, with its yellow candles and array of jonquils and yellow jasmine. A lovely vase of yellow forsythia and a huge bowl of yellow punch completed the table appointments.

With the guests assembled in a circle around the table, the tune of "Happy Birthday W. M. U." pealed forth. The candles were lighted by the president, Mrs. H. S. Jackson, who wished the W. M. U. many more Golden anniversaries and with due prompt the Jubilee year of celebration was launched in grand style here in a very missionary atmosphere.

The hostess, assisted by the charming daughter of the home, Miss Virginia Jenkins, served red, white and blue brick ice cream, cake, coffee and punch to the happy group of members and guests.

In the absence of our pastor, Rev. R. A. Morris, the evening service on Sunday, February 20, was given to the W. M. S. of the Newton Baptist Church.

The following program was rendered:
Devotional: Psalm 26—Mrs. Doyle H. Waldrop.
Song: "The Jubilee Hymn"—by the Y. W. A. of Clarke College.

"The Golden Jubilee"—some jubilee plans—

Mrs. Doyle H. Waldrop, local president.

The Pageant: "One Woman's Vision" was given under the direction of Mrs. John F. Carter assisted by Mrs. L. H. Armstrong.

YOUNG PEOPLE'S COLUMN

Observance of Y. W. A. Focus Week

Focus Week for the Y. W. A.'s of the First Baptist Church, Brookhaven, began Sunday, Feb. 6th, and continued through Friday, Feb. 11th.

It was an inspiring week and each of us received a great blessing especially in doing for others.

Sunday evening the Y. W. A.'s composed the choir at the evening service and rendered a special number, "Day Is Dying In the West." This service was dedicated to the Y. W. A.'s.

Monday we attended the W. M. U. meeting. Special recognition was given us by the W. M. U. president, the G. A.'s, R. A.'s and Sunbeams. Since we have so many on the W. M. U. shut-in list, we gave two afternoons to visiting these shut-ins and carrying them flowers.

Tuesday afternoon, we met at the home of the counselor, Dorothy Naul. Following a short social hour, four cars of us began our visits to the shut-ins. Each of us was very happy to be able to bring cheer to these.

Wednesday afternoon, our regular meeting was held at the home of Dorothy and Mildred Cain. An interesting book, "Why Not Try God," was reviewed by the counselor. Plans for the Week of Prayer were made, after which we enjoyed a social hour.

Thursday afternoon, we met at the church and finished our visits to the shut-ins. We were entertained by Mrs. T. C. Clark.

Friday afternoon, Mrs. Byrne, president of the W. M. U., and Mrs. Davis Brister entertained at a lovely tea at the home of Mrs. Brister. Each member was urged to bring a prospective member. This brought an end to our most enjoyable Focus Week.

The girls seemed to be so interested in their work and I consider it a privilege and a pleasure to be their counselor.

Brookhaven, Miss. Dorothy Naul

I have just returned from our Y. W. A. meeting and felt so much encouraged over the work that I would like tell you about it.

We have an enrollment of sixteen with ten present tonight—that is the smallest number we have had in a long time. The girls had a splendid program on Home Missions and gave out the envelopes for the offering.

We are planning to have the book "Fruits of the Years" next week. Our work for February was to send Valentines and candy to the nurses at one of our hospitals and one of our Y. W. A. girls has taken the place as counselor of our Intermediate G. A. We hope to organize next week. Our Junior G. A. is doing fine. We had a Valentine party for them with twenty-three in attendance. Let me ask you now to send them a five dollar certificate.

I will let you know later about our new organizations but am sure they will want one.

You are familiar I am sure with the splendid work Mrs. W. W. Willis does with our Sunbeams. She has already gotten a five dollar certificate for them and we have one for the Y. W. A.

Our enrollment now in young people's work is eighty-seven. I forgot to tell you we have thirty Sunbeams.

Mrs. J. W. Russell,
Young People's Director,
15th Ave. Baptist Church.

REFERENCES FOR THE MISSION STUDY COURSE RURAL LIFE IN THE SOUTH

I. Texts:

Mark A. Dawbar: Rebuilding Rural America (Friendship Press, New York).

J. M. Ormond: By the Waters of Bethesda (Board of Missions, Methodist Episcopal Church South, Nashville, Tenn.)

Human Geography of the South, (University Press, Chapel Hill, N. C.)

II. Bulletins and Pamphlets:

Farm Tenancy: A Report of the Presidential Committee, February, 1937.

*Economic and Social Problems and Conditions of the Southern Appalachians, (a bulletin from the U. S. Department of Agriculture. Publication No. 205).

*The Rural Church and Cooperative Extension Work.

*The Farmer's Standard of Living.

*Hospitals for Rural Communities.

*Rural Planning: the Social Aspects of Reconstruction Places.

*Rural Planning: The Village.

Farm Tenancy in Mississippi, (Mississippi State Planning Commission, Jackson).

*Resettlement Administration.

*Farm Tenant Loans.

†Organization and Management of Consumer Cooperative Associations and Clubs.

†Consumers' Credit and Productive Cooperation in 1933.

Note: (*) indicates bulletins from U. S. Department of Agriculture.

Note: (†) indicates bulletins from U. S. Department of Labor.

III. Magazine Articles:

The National Geographic Magazine September 1937, pp. 263-318 (on Mississippi).

The Rotarian, May, 1937, "Consumer Cooperatives?" p. 11 and p. 13.

Nation's Business, January, 1937, "The Co-Moves to the City," p. 56.

Nation's Business, September, 1937, "Exit the Sharecropper," p. 17.

Nation's Business, February, 1937, "Balancing Agriculture with Industry," p. 23, and "Trailing Bring Families and Problems," p. 32.

Hollands Magazine: (Every issue for 1937 contained an article on one of the Southern States. This material was used for developing reports on the industrial, social, and economic changes in the Southland.)

IV. Miscellaneous:

A report from the Southern Baptist Seminar, Louisville, Ky., in answer to an inquiry regarding sources offered there to ministerial students interested in special rural training.

The Delta Cooperative Farm, Rosedale, Miss. (a pamphlet by Sam H. Franklin, Jr., newspaper clippings.)

Pamphlets from State Department of Agriculture:

1. Mississippi.
2. Tennessee.
3. Arkansas.

—Mrs. Frank Gaden

—BR—

Rev. A. S. Johnston of Hattiesburg preached the week of March 7-12 at Clarke College, Newton, in their annual revival. In the Newton church March is evangelistic month and Pastor Morris is preaching each Sunday evening to the unsaved.

Friends of Mrs. A. B. Wood of Forest sympathize with her in the loss of her mother, Mrs. P. Gold, at the age of 87. She was a member of the Zion Baptist Church near Shelby, N. C. for 76 years.

The Baptist Record

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Board

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A. L. GOODRICH, Cir. Manager

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for a change. If you do not send in your
renewal your name will be dropped from
the list.

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word, which must accompany the notice.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

A Lovely Tribute

In his annual address to the
Grand Lodge of Mississippi Masons,
Percy M. Lee, Grand Master, paid
a lovely tribute to his wife who had
recently departed this life. Mr. Lee
is the very efficient district attor-
ney of one of the circuit court dis-
tricts of the state. His home is at
Forest, Miss. The following gives
in part this tribute:

"Ah, brethren, this has been such
a momentous year to me. It was the
busiest I have ever spent and I
have been honored as I have never
been honored before. I was so hap-
py with my wonderful wife and
six fine children because of the
confidence which you had reposed
and the honor which you had be-
stowed. And then, in the midst of
this supreme happiness, on the 24th
day of November stark tragedy
stalked into my home and the Grim
Reaper robbed me of my darling
wife, and my children of their preci-
ous mother.

"She was my first sweetheart.
When I was six years of age, at-
tending the village school, I thought
she was the prettiest little girl in
the world, and I loved her with all
my heart. The reddest apple, the
biggest orange and the largest stick
of candy were the means by which
I undertook to convey my childish
affection. Thus began a romance
which continued unabated for fif-
teen years, when we were happily
married, and thereafter for only a
few days short of twenty-five years,
she was my companion, my help-
mate, my sweetheart.

"She bore me seven fine children,
six of whom are still with me. She
was the incarnation of virtue. I
trusted her completely. She was
energetic and frugal. She stretched
out her hands to the poor and the
needy. She aided me in attaining a
good name and made for me many
friends. She was clothed with
strength and honor. She was wise
and kind. She was beautiful in per-

son and character, a helpmeet, a
companion, an anchor of righteous-
ness to me, the exemplification of
maternal devotion to her children,
an angel of mercy to the sick, a de-
fender of the poor and oppressed,
and a friend to all. . . .

"If you have ne'er drunk from
the dregs of this bitter cup, may
the Great God of Heaven spare you
from such a disaster and misfor-
tune."

A lovely tribute to a lovely life
is this coming from one of our
great men.

—O—

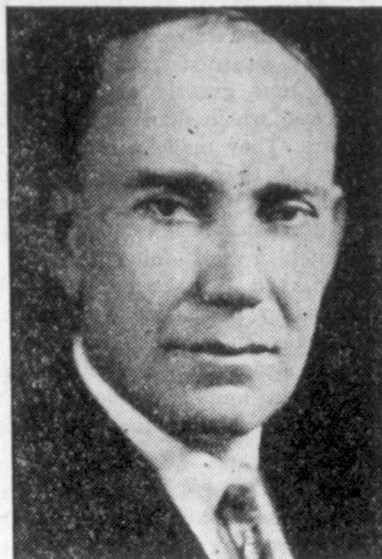
The pictures of Rev. and Mrs.
Harvey Gray were given in the
Commission, the Home Board pub-
lication. Brother and Mrs. Gray are
products of Mississippi, but recent-
ly they went to Arkansas, and last
fall they were appointed by the Ark-
ansas State Board as missionaries to
the Dyess Colony in that state. The
report of the work being done by
them was encouraging. Wish
them well in this good work.

Rev. W. C. Stewart of Houston,
Miss., recently spent a season in
the Baptist Memorial Hospital of
Memphis for treatment. A card
from him states that he is back
home now. For more than a dozen
years brother Stewart has been the
very successful pastor of the Hous-
ton Baptist Church and has done a
remarkable work. May he soon be
fully restored to health.

Rev. L. J. Crumby, who serves
about one-third of the Baptist
churches of Yalobusha County as
pastor, reports that the church
building of Campground Baptist
Church, near Water Valley, is ready
for occupancy and the first services
were held there last Sunday. Three
or more of the churches that he is
serving have on building programs.
He is doing a good work in these
parts.

The organization of the North-
western Baptist Pastors Conference
is reported. The place of organiza-
tion was Sardis with some twelve
pastors of that district present. Rev.
W. R. Story of Sardis was chosen
as chairman. The conference will
meet Tuesday following the second
Sunday in each month. The next
meeting will be held with Sardis
church.

The Northcentral Pastors' Confer-
ence held a good meeting at Varda-
man February 21. The writer was
unable to attend, but Rev. L. J.
Crumby gave a brief report of the
meeting. The attendance was good
and the discussions of I John was
splendid. Rev. G. E. Wiley of Gre-
nada delivered a splendid discourse
on the Oxford movement towards
a world church. He warned Baptists
to prepare for the fight that is sure
to come. We Southern Baptists
should have nothing to do with this
unscriptural conglomeration known
as a world church movement. It is
another ecclesiastical monarchy like
unto the Roman church. We don't
want it, the Bible does not teach
it, the Lord does not sanction it,
and we Southern Baptists will not
be a party to it. I feel that I am
expressing the mind of nine-tenths
of the Baptists in the South. The
closing lines are my individual views
and not a part of brother Wiley's
sermon, so far as I know.



REV. J. A. BARNHILL

Celebrates his eighth anniversary as
pastor of Main St. Baptist Church,
Hattiesburg, Miss.

M. S. C. W. B. S. U.

Saturday evening, February 12,
the Baptist Student Unions of State
College and M. S. C. W. had their
joint social. The evening was spent
at the Heart Carnival with booths
and barkers and all carnival "fixins"
—popcorn, pink lemonade and "hot
dogs." Admission was granted by
presenting "money hearts."

After visiting the various booths,
and being "refreshed," the masters
of ceremonies, Jim Buck Ross,
State College and Hilda Gill, M. S.
C. W., summoned all to the end of
the "Midway." The stage was ar-
tistically set with a large cut-out
heart, from which living pictures
of famous lovers were silhouetted.

The cast for the silhouetted in-
cluded: Romeo and Juliet—Miss
Mary Daniel, Vardaman, and Mr.
Victor Johnson, Columbus, with Miss
Leatrice Arrington, Brookhaven,
reading the famous balcony scene
from Shakespeare's play. Miss
Wilma Backstrom, Columbus, pro-
trayed Elizabeth Barrett Browning
with Mr. Victor Johnson as Robert
Browning and Miss Frances Frazier
read Mrs. Browning's Sonnet "How
Do I Love Thee." Miss Rebecca
Mason, Brookhaven, was Ruth and
Mr. Victor Johnson, Boaz, while
Miss Lorraine Carroll, Eupora, read
the second chapter of Ruth.

The B. S. U. presidents: Mr. Ru-
dolph Hough, Mississippi State, and
Miss Lois Bush, M. S. C. W., were
presented as the "hearts" of the
two campuses.

Mr. DeWitt Matthews, Baptist
Student secretary of the University
of Alabama, Tuscaloosa, crystalized
the thinking of the evening with
these words, as a student (man)
thinketh in his heart.

—Mamie K. Starnes.

—BR—

Native: "Sahib, I saw a lot of
tiger tracks about a mile north of
here."

Hunter: "Good! Which way is
south?"—Ex.

Gray's Ointment

USED SINCE 1820 FOR—
BOILS SUPERFICIAL
CUTS AND BURNS
AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nothol)
Nose Drops. Small size 25c, large size 50c
at your druggist.

RULEVILLE

—O—

You might be interested in the
following information.

About August 15th, Rev. W. A.
Bell, pastor of the Ruleville Baptist
Church, announced that he was be-
ginning, on that date, what he con-
sidered a much needed New Testa-
ment revival. The revival still con-
tinues. Up to last Sunday, February
20th, he had received into our
church sixty-seven new members.
The congregations are the largest
we have ever had in our church.

H. Lee Herring.

—BR—

J. A. COCHRAN

—O—

Our brother, J. A. Cochran, pass-
ed away after a severe illness. He
was a first cousin to Dr. John R.
Sampey, president of the S. B. T.
Seminary, and the uncle, by mar-
riage, of brother J. H. Street, pas-
tor of West Laurel Baptist Church.
Our church and community have
suffered a distinct loss in his pass-
ing. He was a deacon and a good
member of the church, carefully
correct in his business and social
life, and noticeably unselfish in his
great loyalty to his home and loved
ones. To them we extend our sin-
cere sympathy.

"Death to the believers is not
the evening star sinking into dark-
ness; but like the morning star,
lost in the brightness of the day."

—Pastor and Deacons of Lucedale
Baptist Church.

—BR—

CALHOUN CITY

Our church has just closed a very
successful Sunday school training
school. There were about sixty who
came during the week to the three
classes.

The Calhoun City Baptist Church
extended an invitation to the neigh-
boring Baptist churches to meet with
us for the school. There were about
twenty-five from Derma, Vardaman
and Pittsboro. We had about thirty-
five of our own workers attending.
Brother L. F. Haire taught: "The
Way Made Plain"; brother R. M.
Lewis taught: "Building a Stand-
ard Sunday School"; and J. W. T.
Siler taught: "The Furtherance of
the Gospel." Brother Lewis substi-
tuted for Mr. John A. Farmer of
Jackson who was unable to teach
on account of being ill.

—J. W. T. Siler, Pastor.

—BR—

"Hunter," said his mother, "every
time you are naughty, I get another
gray hair."

"Then," said Hunter, "you must
have been a terror when you were
little, just look at grandpa."—E. H.

—BR—

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MRS. WINSLOW'S
SYRUP The Baby's Friend

Sunday School Lesson

Prepared by
L. B. CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

Lesson for Sunday, March 13, 1938 MAN'S SUPREME NEED AND HOW JESUS MEETS IT Mark 6:14-44

Introduction. Let us take up the story where the lesson of last Sunday left it. In such a case we shall read the story of the martyrdom of John the Baptist. It is a gruesome story illustrating the truth that, "Each one is tempted, when by his own desire he is drawn away and enticed. Then the desire, having conceived, brings forth sin; and sin, when completed, brings forth death" (James 1:14, 15. Worrell). The household of Herod was ruled by the spirits of godlessness and wickedness. He had harbored an unholy desire. That desire had led him to seduce his brother's wife; his possession of her led John to turn the spotlight of God's truth upon this wickedness of Herod and his partner in shame. Herod did not wish to have John put to death, but his consort, his stolen wife became the force that drove him into the commission of the crime which has damned him to everlasting infamy.

Herod seems to have had the matter of John's murder brought afresh to his attention by the report that reached him concerning Jesus. Maybe someone told him of the wonders being worked by the twelve whom Jesus had sent out two by two, and from the report of the doings of these men, there grew the report of Jesus. And Herod seems to have believed promptly and sincerely that Jesus was none other than John the Baptist, and that the works which Jesus was doing were the works of the great John whom he had murdered.

There is among others one practical lesson for us in this story sordid sin and wanton murder. We are told that Herod did not wish to slay John, but got himself caught in a position where circumstances seemed to force him. The lesson is that we should never give our promise to perform what is asked of us until first we know what is about to be asked. "I want to ask a favor of you," and I want you to promise me that you will grant it before I tell you what it is." When anyone makes an approach like that, it is always safe to say, "I very much fear, since you put it that way, that I shall not be able to grant it at all. Perhaps I had better say at once that I will not grant it." Herod became the murderer of John, because he bound himself to perform the wish of base, contemptible, shameless dancing women, before he knew what her request might be.

Let us now follow the Marcan narrative with the thought of the title which we have for our lesson in mind.

I. Jesus Meets the Supreme Need of the Twelve.

They returned from their evangelistic tour greatly elated over the success which had attended their labors. They made a report to Him of what they had done. I think it likely that they put a considerable bit of themselves into their report. I catch myself doing that all too often, and I make no doubt there are other occasions upon which I do not catch myself. Of course, it is much easier to catch my brethren doing it, and I do so, and have righteous indignation in consequence.

So our Lord does not compliment the twelve. He says simply, "Come ye yourselves apart into a desert place, and rest yourselves a little." (Worrell.)

He just takes them away to where they can rest and reflect and in reflecting come to remember what they had for a brief time been in danger of forgetting, that His is the power and His the glory for all that they had done or might do through His name. So He gave them for a little while a change of occupation.

He got with them into a boat and got the boat out on the surface of the lake. Now, Peter, come, you and the thunderers, and bend to the oars. So the little boat, driven by oars in the stout hands of these brawny men went bounding over the rippling waves to a quiet point on the northeast shore of the lake. And as the disciples worked at the oars, they rested from the mental and spiritual labors which had made so heavy a drain upon their powers.

II. The Shepherdless Sheep.

But the multitudes saw the boat going and Him going in it. And the multitudes wanted to be with Him, so they went running along the footpath or the highway, as the case was, that skirted the shore of the lake, and, because the boat may have been heading into a considerable breeze, or because our Lord was not urging the rowers to exhausting efforts, the people on the shore, many of them, got around

the northern end of the lake to the point of landing before the boat reached it. So when He reached the landing, Jesus saw a large concourse of people there already waiting for Him.

Whatever motives had driven them in their rapid circuit of the northern end of the lake, they had made that circuit because they wanted to be with Jesus. There may have been, there doubtless was, a large measure of selfishness in their desire to be with Him. All the same they really wanted to be with Him. They may not have known any better than to desire His company for the gratification of a selfish end, and if they knew no better, and at the same time really wanted to be near Him, I think He was glad they were there.

He saw them there like a vast herd of straying sheep, needing some one to lead them, and scarcely conscious of this need, certainly not conscious of their real need, their deep down need of instruction in righteousness. And this condition of theirs touched very deeply the pitiful heart of our Lord, and, "He was moved with compassion toward them, because they were as sheep not having a shepherd."

III. The Need and the Supply.

I make no doubt that the people who met the Lord at the boat landing were hungry when He came ashore to them, and I make no doubt He knew they were physically hungry. But He perceived them as having a still greater need than the need of food for the body, and He went first about supplying that need. They were heart hungry and soul weary. He fed them the bread that perisheth not and gave them to drink of the living water. "He began to teach them many things." These poor people, being ignorant of God's righteousness were at the mercy of the religious bigots who had arrogated the religious leadership of the country and were making spoil of the people upon whom Jesus now had compassion, and for whom He was expressing that compassion in His instruction of them.

IV. An Acted Parable for the Instruction of the Twelve.

To the end of the age, the one great need of man is his need of God. Man's one great need for instruction is for instruction in righteousness. That need is to be met and that instruction is to be given by just one class of people and in just one way. And Jesus here performs a miracle in the realm of the material which becomes to the twelve an acted parable for their instruction as to how they are to meet the need of the world in the realm of the spiritual. The twelve had recognized the physical need of the multitudes. They came to Jesus with the problem of how to meet this physical need. Of course they proposed a solution which since they had not consulted Him, but had leaned to their own understanding, was the wrong solution. They said to Jesus, "Send them off that they may find for themselves." He replied, "No, you feed them." They answered, "The very idea of such a thing! Why, it would take more money to buy bread enough for this mob than we have ever had in the bag which Judas carries, if we had saved it all till now."

(1) Go find out what you have. There is a work to be done for Jesus, and we think we are not able. Well, if it is His work, He wants it done, and if He does, He wants us to do our best to do it, to put all we can of our best into it. Have we given our best and all we can give of it to the work of our Lord? Have we even taken pains to determine how much of our best there is? He said to them, "Go and see what you have." And when they had taken stock, they came and reported to Him what they had and how much of it.

(2) Bring what you have to Jesus. Do not attempt to take it of yourself, please. Take it to Jesus, let Him see it. Let Him handle it, let Him know that you have brought it to Him and turned it over to Him, for Him to do with as He

(Continued on page 15)

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Sunday School Dept.

E. C. WILLIAMS, Secretary
JOHN A. FARMER, Associate
MISS RUBY TAYLOR, Elementary Secy.

Remember! The Mississippi Sunday School Convention meets in West Point, March 22-24. Have your school represented.

Farmer First

Miss Mary Virginia Lee, South-wide Intermediate Sunday School secretary, says: "Scarcely had the challenge been issued as to who would be first to report every Intermediate Sunday school class in his association organized and registered with the Sunday School Board, before Mr. John A. Farmer, Mississippi Field worker, got busy and sent in a group of registrations on January 19, and claimed this honor for Clarke County, Mississippi. Who will be next?"

Associational Superintendent J. M. Harvey of Zion Association (Webster County) says: "Our goal, set at workers' conference, is a Sunday school in every church, a training class in every Sunday school. Brother Jesse Dorroh, superintendent of evangelism, is compiling census of the association, asking every church to take census at early date for this purpose."

"Our best superintendents, with assistance of department superintendents, have pledged themselves to visit each Sunday school, stressing enlargement, evangelism, training, and vacation Bible schools."

That's the one sure method: Visitation. What a challenging objective they have set! And what an effective method they are using!

On February 7, Associational Superintendent O. C. Moor of Oktibbeha County Association wrote: "Am arranging to organize one of our four churches without Sunday schools on the third Sunday."

They also plan to get the other three not later than the fifth Sunday in May, making the association 100% in this respect. That's work that counts; an investment that cannot be calculated in human figures.

One associational worker says: "Our people who attended the conference at Grenada came back very much enthused and are better prepared to do the work assigned them. Those who did not go are feeling bad because they realize what they missed."

The Grenada and McComb conferences were blessings to many, and will result in many good things for us this year.

A Fine Class

Scotchie McCall, Philadelphia, recently taught this book, "Personal Factors in Character Building," to a group in his church and sent in a list of fifty-three names for the award. That is certainly a most inspiring record for a course of only one class.

Regarding it he said that it was the outstanding class in many ways in his entire experience.

FRANKLINTON BAPTIST CHURCH

The Lord is blessing His work at Franklinton. The pastor has completed eighteen months of service on this field, and they have been eighteen happy months for him and his family. The people have responded to his leadership with a wonderful spirit of cooperation which has delighted his heart. That same fine spirit still prevails in every department of the work.

The church adopted for this year a financial policy which places the emphasis upon the enlistment of every member, with the tithe as a minimum. Dr. L. G. Gates of Laurel led us in the fall in a great Bible study revival, using the Book of Malachi as a basis, and stressing stewardship and tithing. One hundred and one people have responded to the tithing emphasis by agreeing to tithe through the church budget. The first few weeks of the new year have witnessed the largest number of individual contributions the church has on record. The budget for the year, which is 17% above that of 1937 and 50% above that of 1936, has been oversubscribed. The financial policy includes a percentage basis of distribution between local and denominational objects, and the pledge to the Cooperative Program for this year is about 44% above that of 1937.

This month the church has begun a new venture which is expected to prove most worthwhile—the running of two school buses over their regular routes, bringing people to Sunday school and the morning preaching service. On the first Sunday of this effort the buses brought in thirty people, and on the next Sunday thirty-nine. The number is expected to continue increasing, and the plans are to begin another bus or two right away.

One activity which the pastor has enjoyed greatly is that of holding special services in some of the homes in various sections of town and the country round about. He has held eleven of these services thus far. The smallest attendance was eight and the largest forty-one. He has been enabled to preach to many people in this way whom he could not have reached otherwise. Some of these services have been held in the homes of shut-ins or semi-shut-ins, but others in central locations where a number of people could be gathered together. This plan offers the pastor some unusual opportunities. May the Lord continue to bless the efforts of His people on this field of limitless possibilities.

W. L. Compere, Pastor

Teacher: "Is there anything that hibernates in the summer?"
Pupil: "There's Santa Claus."

A most encouraging thing has been that within the last few months there have been more training classes taught by local talent than ever before in the history of our work. How fine this is, and as it should be, with all the capable workers in so many of the churches over the entire state. Keep it up!

WALNUT

Just a word to say our church was greatly blessed in the coming and fine work by Miss Ruby Taylor who gave us a week of fine instruction and inspiration, using for a text book "The Book We Teach."

We shall always thank brother Williams for sending this splendid Christian worker among us. Her teaching was of the highest type. Her fine Christian spirit and life surely were a benediction to all our people.

We want her to come this way again anytime she can. We are greatly enjoying some very fine messages this week by the inspirational speakers who are conducting an associational week of cooperation and information that we trust will help our folks. All of them ought to have a larger vision of the needs and responsibilities of our own field.

We are happy to say that material is being put on the ground and the building of a splendid parsonage will be built at once, on an acre lot on the new highway that is also under construction.

Things are looking brighter for our church and people with a challenging field white unto harvest inviting us on and out for greater things for the Master.

T. R. Hammons, Pastor.

"GOD HAVE MERCY ON THEM"

The Baptist Courier carries the following from one of its correspondents:

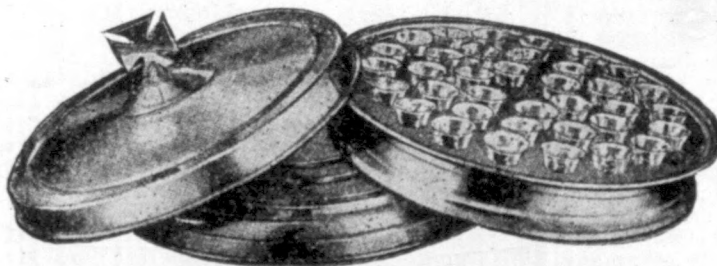
A South Carolina pastor has this to say in the Baptist Courier concerning dancing and gambling:

"Dancing is another thing that is sapping the church today. If there is no harm in games of chance and dancing, let's say so by removing

DO YOU LACK PEP?



Meridian, Miss. — W. L. Grafton, 109 Third Ave., says: "Dr. Pierce's Golden Medical Discovery as a tonic is mighty good. It gave me a better appetite, and I slept better and had more pep and energy." Buy this Golden Medical Discovery in liquid or tablets at your drug store today, take it and see how much stronger, more vigorous you soon will feel.



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Prepare now for the large crowds this spring. Trays, 36 glasses, \$6.25; 40, \$6.75; 44, \$7.25. Cover or base, \$2.50. Extra glasses, 85c per dozen. Bread plates, \$1.45 each. Silver-lined filler, \$5.50. Write for catalog.



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JACKSON, MISS.

these things from the rules of our Baptist churches. I am frank to say that many of our Baptists do not believe there is any harm in them, or at least their lives say so, for you can pick up almost any newspaper any day and see where some leaders of our churches are sponsoring a bridge party or some dance and find out who attends them. You will find that a lot of the leaders in our churches attend them, therefore they see no harm in them. God have mercy on them. If there is no harm in them I would suggest that our pastors' wives give at least one bridge party per month and offer some nice prize for the best gambler, and that our pastors give a dance at the parsonage at least once a month where the young brethren and sisters can Big Apple and bunny hug to their hearts' content. I think it would probably be better at the parsonage than out in some old empty store building. If we old narrow-minded back-numbers have been taking the wrong attitude toward our more enlightened brothers and sisters regarding the card parties and dances, let's get right, and if they are wrong let's say so from the pulpit and all other places that we have opportunity."

Dr. Pierce's Favorite Prescription is a tonic which has been helping women of all ages for nearly 70 years. Adv.

"MOIST-THROAT" METHOD relieved Cough Quickly



"I couldn't stop coughing," writes Helen Smith, Springfield, Mass. "I tried everything—then a friend suggested Pertussin. Quickly my cough was soothed and relieved."

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

A cough should not be neglected. It should have your immediate attention. Do as millions have done! Use Pertussin, a safe, pleasant herbal remedy for children, grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe; acts quickly. Sold at all druggists.

PERTUSSIN

The "Moist-Throat" Method of Cough Relief

The Children's Circle

MRS. FRANCES LIPSEY STEELE

[Send all communications to Mrs. Frances Lipsey Steele, Magee, Miss.]

My dear children:

How many of you enjoy an exciting game of basket ball? I know some girls and boys who would rather play than eat. Really, they would. They cut short their lunch hour at school so that they can play basket ball. I know some boys and girls, and older folks, too, who get so interested in just watching a game that they shout and carry on like wild. Right now our town is full of high school students and teachers attending and taking part in a tournament and I can hear the crowd at the gymnasium cheering for the contending teams. They are having a thrilling time. I heard an old time colored woman say as she carefully washed the turnip greens for dinner and listened to the yelling, "Jes lissen to dat shouten! Honey, dey goes to a ball game an' gits all wuked up an' waves dey han's and jump up an' down, but if dey waz to go to church an' shout—huh! it'd be all wrong. Seems lak to me folks ain't putten deyselves in dey religion and church much as dey is in dese here ball games." I wonder if in her simple way she wasn't thinking much the same thing that Paul was when he said to Timothy, "Bodily exercise is profitable for a little, but godliness is profitable for all things."

We have a sweet little note from Mary Frances Head enclosing her quarter-to-two club dues. We are glad to hear from her again.

Billy Brantley is a new-comer to our circle. She is not very old but she writes the letter herself, sends an offering and gives a verse from Proverbs. Isn't that a wholehearted way to join? We welcome her just as wholeheartedly too.

A dear friend, Mrs. E. B. Traylor, sends a contribution of one dollar to the Mrs. Julia T. Lipsey memorial and one dollar to be divided between the orphanage and our B. B. I. scholarship. She is a shut-in, but a very cheery one. We thank her for her help and for her example of cheerfulness and generosity.

Acknowledgements of checks, and expressions of gratitude from Mr. Mize and Dr. Hamilton complete our letters for this week.

With love,
Mrs. Frances Lipsey Steele.

BIBLE STUDY

Proverbs 25:21-22: If thine enemy hunger, give him bread to eat, and if he be thirsty give him water to drink: For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

The Chinese people have a very old civilization. They pride themselves upon the great age of their nation. For hundreds of years they lived shut away from the other nations of the world. Finally, people from America, Germany, Japan and other countries did make their way into China. Some of these were missionaries who went with the very lofty purpose of telling the Chinese about Jesus, but others went for their own selfish purposes or profit. The Chinese were suspicious and slow to accept these outsiders. Gradually, though, the missionaries won many Chinese to Jesus. However, because there were some foreigners who did not deal fairly with the Chinese and because many were

tactless and tried to change their age-old customs, the Chinese resented all foreigners and foreign influence.

In 1900 this resentment reached its height and culminated in an uprising called the Boxer Rebellion. In some parts of China all foreigners and those friendly to foreigners were terribly persecuted. They were tortured, imprisoned, robbed, killed. Many, many missionaries and thousands of native Chinese who had become Christians were put to death. Those who escaped were forced to hide and live in the most painful circumstances. As an example, there were two missionary families who were hidden by a Chinese friend at the risk of his own life. For two weeks they lived in a cold, bare attic, the only piece of furniture in it being a box. During the day they had to stay huddled in one corner of the attic because watchful enemy eyes might see them through a window if they moved. They had almost nothing to eat or drink. Again, fifteen Catholic missionaries spent forty-two days wandering across the Mongolian desert before they finally reached the safety of Siberia. These are only two of the distressing occurrences. Hundreds of Christian homes were robbed; the personal property of Christians was taken away from them. All foreigners and those friendly to foreigners were at the mercy of mobs.

Finally, the other nations were able to end this period of terror. When order was finally restored, they agreed together that China should be required to pay them an enormous amount of money, indemnity, they called it. This was partly as punishment and partly for the purpose of making good as far as possible all the damage done. The United States' share of this indemnity was nearly twenty-five million dollars. After the actual damage to United States property and the property of its citizens was paid, the surplus was returned by our country to China. In this way, America showed to the world that it was a friend of China. With the income from this surplus fifty young Chinese come to the United States every year to study in the colleges and universities of our country! Aren't you glad that you live in a country that had enough of the spirit of Christ to return good for evil?

Gulfport, Miss.,
Feb. 23, 1938.

Dear Mrs. Steele:
I want to welcome you as our new leader of our Children's Page. I am sorry I am late sending in my quarter-to-two dues but I am enclosing fifty cents for January and February.

Love,
Mary Frances Head
Thank you for the club dues, Mary Frances. You wrote on such attractive stationery with its clever drawing. My guess would be that it was a Christmas present. Am I right?
—F. L. S.

Walnut Grove, Miss.,
Feb. 19, 1938.

Dear Mrs. Steele:
I am a little girl seven years old, and in the second grade. I love my teacher. Her name is Miss Marion Hill. I am sending ten cents for Mrs. Lipsey's memorial. I like the verse, "A soft answer turneth away wrath, but grievous words stir up anger."

I read some of the children's letters.

Sincerely,
Billie Brantley.
Billie, we are happy to have this good letter with all that came with it from you. You have already re-

ceived the book of Proverbs, have you not? Your verse is one we all ought to remember.—F. L. S.

(Continued from last week)

Olive Branch, Miss.,
Feb. 20, 1938.

Dear Mrs. Steele:

I have had the measles and haven't yet started back to school. Mother will not let me read, but she reads to me. The story I am sending you is one she read to me from a little booklet that was my great grandmother's.

Margaret did not send her Quarter-to-Two Club dues for January so I am sending them now for January and February, with my Jeannie Lipsey Club dues and fifty cents for the Mrs. Julia Toy Lipsey memorial.

With love,
Fannie Mae Henley

It takes more than the measles to stop you, doesn't it, Fannie Mae? We are so grateful for the story. It is very helpful and interesting. Thank you and Margaret for your continued contributions too.—F. L. S.

Liberty, Miss.,
Feb. 17, 1938.

Dear Mrs. Steele:

I haven't noticed any birthday offerings recently. I am sure though there is a place for them in your program. I enjoy the Children's page very much; your Bible stories especially.

Sincerely,
Miss Mary Sterling

There most certainly is a place for these birthday offerings, Miss Mary. We might even say a real need. Thank you very much for this gift and for your interest.—F. L. S.

Starkville, Miss.,
February 20, 1938.

Dear Mrs. Steele:

I haven't written to the Children's Page for sometime. I am a little girl nine years old and in the fifth grade.

Mrs. Steele, the verse that I like in Proverbs is: "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." Proverbs 15:17.

I like it because: I'd rather have just a plain dinner where there is love, than to have all the good things where there is no love.

I hope I won't be too late sending my verse so I can get a little book of Proverbs.

We had a Valentine box at our school. I surely did have a good time. I am sorry I did not have any money this time but I will send some next time.

Yours truly,
Annie Louise Duke

We're so glad to have you draw our attention to the good verse from Proverbs which you chose, Annie Louise. There is a worthwhile story in that verse if someone would write it. Doubtless you already have the little book of Proverbs and are reading it. Thank you for the kind personal things which you said in the beginning of your letter, which we considered just for us.—F. L. S.

Florence, Miss.,
February 18, 1938.

Dear Mrs. Steele:

We have enjoyed reading the letters and the lessons of the Children's Page, and we are glad that you are going to carry on.

We are sending a small offering to be used on the Mrs. Julia T. Lipsey memorial.

With love,
Junior Girls' Sunday School Class of Steens Creek Baptist Church,
Dorothy L. Britt, Secretary

Dear class of Junior girls: Thank you for having a part in this memorial, and we must not forget to thank Dorothy, your secretary, for sending it. It would be nice to have a line or so from each of you sometime. I think a letter like that would be quite interesting.—F. L. S.

FINANCIAL STATEMENT FOR FEBRUARY

Special to B. B. I. Scholarship:
Carolyn Whitfield \$1.00
Julia F. Steels 1.00

Total \$2.00
Special to Orphanage:
Miss Fannie Cobb \$1.00
Julia F. Steele 1.00

Total \$2.00
Jeannie Lipsey Clubs:
7—J. & J. Lipsey, leaders \$1.00
8—Mrs. M. G. Austin, " 1.00
16—Berylne Stuckey, " 1.00
1—Fannie Mae Henley, " 1.00

Total \$4.00
Quarter-to-Two Club:
Margaret Henley \$1.00
Special Birthday Offering:
Miss Mary Sterling \$1.00
Mrs. Julia T. Lipsey Memorial:
Miss Fannie Cobb \$1.00
Mrs. Lydia V. Nuckols 1.00
Miss Iva Loy Bass 1.00
Charles White 1.00
Mrs. M. G. Austin 1.00
Miss Leta Mae Lupo 1.00
Fannie Mae Henley 1.00
Junior Girls' S. S. Class,
Steens Creek Bap. Ch. 1.00
Mrs. W. M. Ezell 1.00

Total \$18.00
GRAND TOTAL \$18.00

Feb. 26—Check to Mr. W. G. Mize for Orphanage \$6.00
Feb. 26—Check to Dr. W. W. Hamilton for scholarship 7.00
Retained in bank on deposit for Mrs. Julia T. Lipsey memorial 5.00

TOTAL \$18.00
—BR—

S. S. ATTENDANCE MARCH

Jackson, First Church \$1.00
Jackson, Calvary Church 1.00
Jackson, Grif. Mem. Church 1.00
Jackson, Parkway Church 1.00
Jackson, Northside Church 1.00
Laurel, First Church 1.00
Laurel, West Laurel Church 1.00
Laurel, 2nd Ave. Church 1.00
Laurel, Southside Church 1.00
Meridian, First Church 1.00
Columbia, First Church 1.00
Vicksburg, First Church 1.00
Brookhaven, First Church 1.00
Hattiesburg, First Church 1.00
West Point, First Church 1.00
Crystal Springs Church 1.00
Newton Church 1.00
Indianola Church 1.00
Dixie Church 1.00
Batesville Church 1.00
Brooklyn Church 1.00

—BR—
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HEADACHE, 30 MINUTES

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

What Others Say About the B. A. U.
Main Street Church, Hattiesburg:
Quoting two members of the B. A. U. of the Main Street Baptist Church, Hattiesburg: "A Training Union would not be complete without a B. A. U. It not only means development of adults but a fellowship exists between men and women that is not felt in any other phase of church life." "Being a member of the B. A. U. has meant more to me than any other part of the church work. I enjoy preaching service and Sunday school but the B. A. U. has been a greater blessing to me and it is my choice." This B. A. U. has a membership of thirty-three, splendid programs every Sunday night, all parts given without the aid of the Quarterly in the meeting. Thanks to Mrs. E. C. Fishel for this good report.

Starkville Has Great Enlargement Campaign

During the week of February 13-18 the Starkville church conducted an enlargement campaign for the Training Union. Splendid preparations had been made ahead of time and everything was ripe for the enlargement. The fact is the Union had been growing right along for some months and this was just the climax of an already enlargement campaign program. Four classes were taught, one each for Juniors, Intermediates, Seniors, and Adults, all using their manual. A Story Hour was also conducted and this group numbered twenty. The Junior manual was taught by Miss Lucy Carleton Wilds, the Intermediate manual was taught by Miss Odessa Rushing, the Senior manual was taught by Mr. Auber J. Wilds, the B. A. U. manual was taught by Dr. Clay I. Hudson of Nashville, and the Story Hour was conducted by Mrs. I. E. Miles. The matter of enlarging the number of unions, the enlarged enrollment and the enlarged efficiency of the unions were emphasized. Pastor Ray and Director Miles wanted the enlargement program, the church had been led to see the need of it and so the week's work got off to a good start on Monday night. The attendance went well over the two hundred mark. Results of the campaign: the number of unions doubled, they had nine, and organized nine more. On Sunday night, February 20, they had an attendance at Training Union of 289 in spite of very disagreeable weather. Four Junior Unions, four Intermediate Unions, six Senior Unions, four B. A. U.'s and a large Story Hour met with well planned programs. All were happy and God was pleased.

Cooperation Will Do It

Six suggestions were offered at the Meridian conference as goals for this year in Mississippi—here they are:

1. A study course in every association.

2. A study course in every B. Y. P. U. and B. A. U.

3. Twelve thousand study course awards issued.

4. Seven hundred and eighteen unions organized, an increase of 33%.

5. Increased enrollment of 14,375, bringing enrollment to 25% of church members in churches having a union.

6. Have every association organized for Training Union work.

We can do this TOGETHER, but not alone. Will you help? There are very few, if any churches that have more than half the number of unions or members enrolled in training, so why not start at home and ENLARGE the number of unions, the enrollment and the efficiency. They all three go together.

Aberdeen Re-organizes Their Training Union

We are indebted to Miss Opal Ritter, corresponding secretary of the newly organized B. Y. P. U. in Aberdeen, for the report of this new union. We are happy to see this renewed interest and wish for them a most successful journey through the land of Better Training.

Kosciusko plans a Training Union Enlargement Campaign for March 27-April 1.

Port Gibson Annual B. T. U. Banquet

You really missed something by not being at the Port Gibson Baptist Church on February 11, 1938. Each B. T. U. member was invited to join in the Quest for Happiness. On this occasion the B. Y. P. U., under the direction of Miss Pearl McCool and Mrs. B. K. Bobo, social chairman, entertained the B. A. U. at the annual banquet.

In the lobby was arranged an art gallery of various members in their younger days. It was great fun reminiscing. At eight o'clock about sixty-five enthusiastic young people and adults were ushered into the basement of the church, which was so gayly decorated that everyone was ready to launch out immediately on the quest for happiness. There was a place card for each individual in the form of a key and the center of banquet was the locked chest. At each place was also found a booklet patterned for a chest and in this was the complete program.

Miss McCool presided most efficiently as toastmistress. Special music was rendered throughout the program. Different members tried such keys as wealth, education, honor, and popularity and gave their reasons for believing they would open the chest. At last, the key of faith was tried and it opened the chest. Within was found great treasures. The pastor took each jewel out separately and told of



REV. AND MRS. D. W. MOULDER of Lorena, Miss., celebrated their fiftieth anniversary February 9.

D. W. MOULDER'S PREACHING SCHEDULE FOR 1938

First Saturday: Pinegrove, Simpson County, at eleven a. m.; Beulah, Simpson County, at two p. m. and seven p. m.

First Sunday: Beulah, Simpson County, at eleven a. m.; Pinegrove, Simpson County, at three p. m. and seven p. m.

Second Saturday: Liberty, Smith County, at eleven a. m.; Concord, Smith County, at two p. m. and seven p. m.

Second Sunday: Concord, Smith County, at eleven a. m.; Liberty, Smith County, at three p. m. and seven p. m.

Third Saturday: Whiteoak, Smith County, at eleven a. m.; Sardis, Smith County, at seven p. m.

Third Sunday: Whiteoak, Smith County, at eleven a. m. and seven p. m.; Sardis, Smith County, at three p. m.

Fourth Saturday: Lorena, Smith County, at eleven a. m.; Beulah, Smith County, at three p. m.

Fourth Sunday: Lorena, Smith County, at eleven a. m.; Beulah, Smith County, at three p. m.

—Rev. D. W. Moulder.

B. T. U. ATTENDANCE MARCH 6

Jackson, First Church165
Jackson, Grif. Mem. Church265
Jackson, Parkway Church 80
Jackson, Northside Church 44
Laurel, First Church122
Laurel, West Laurel Church168
Laurel, 2nd Ave. Church 66

what they symbolized. Such jewels as the pearl for salvation and the diamond for purity were found. The evening was brought to a close by the hymn My Desire being sung in unison.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

Laurel, South Laurel Church 45
Vicksburg, First Church135
Hattiesburg, First Church 70
Brookhaven, First Church161
West Point, First Church165
Crystal Springs Church140
Newton Church142
Indianola Church126
Brooklyn Church 13

BROTHERHOOD ATTENDANCE MARCH 6

Laurel, First Church34
Laurel, West Laurel Church.....26
Laurel, Second Ave. Church.....20

CLEVELAND

Pastor I. D. Eavenson is rejoicing in preaching to the largest congregations since his ministry in Cleveland began. The balcony is used for the overflow each Sunday. Growth in every department of the church has made expansion of the church plant a necessity. To that end, during the past week, the lot adjacent to their property was bought and paid for. Plans are in the making for an educational building.

"I say, old man, the world is round, isn't it?"

"Certainly is."

"Then if I wanted to go east I could eventually get there by going west?"

"Say, what are you—a taxi driver?"—Ex.

She: "Sometimes you seem so manly and other times absurdly effeminate. Why is it?"

He: "Heredity. You see, half of my ancestors were men and the other half were women."—Ex.

Victim: "You pulled three teeth out. I only wanted one pulled."

Scottish Dentist: "Aye, Ah ken. I gave ye ower muckle gas, and I didna want to waste it."—Ex.

Two small boys were engaged in earnest conversation. "I heard my mother reading about the ice-jam," said one. "I wonder what it is."

"I guess," said the other, "it's the kind the little Eskimos eat."—Ex.

SUBSCRIBE FOR THE BAPTIST RECORD.

MOTHER KNOWS BEST



"Oh! What a terrible headache! Now I'll have to stay at home all day and endure it!"

Mother always recommends STANBACK. I'll try it.



"Glorious relief. Headache gone in a few minutes. No bad after effect. STANBACK is great!"

Headache, neuralgia, aching joints, and periodic pains, due to inorganic causes, yield quicker to STANBACK. At all drug stores. 10c & 25c.

STANBACK



Above are pictured the officers and teachers and workers of the Adult department in the Sunday school at First Baptist Church in Philadelphia, Miss., which attained and held the Standard of Excellence in 1937—the only one in the South. Left to right, front row: Mrs. D. A. (Scotchie) McCall, superintendent; Mrs. E. C. Yates, pianist; Mrs. T. A. Chandler, teacher; Vernon Gambelin and C. P. Putnam, associate superintendents; Louis Lowry, secretary; Everett S. Cole, teacher; Walker W. Jones, superintendent of the entire Sunday school; back row: Mrs. J. M. Lofton, teacher; Mrs. V. C. Moss, secretary; F. M. Wiggins, teacher; J. B. Bassett, secretary; Scotchie McCall, pastor; and Ben Howell, song leader. The department has more men than women and rates close to 100% in attendance at the morning worship hour at 11 o'clock. The department grew steadily while attaining the standard. E. C. Williams, state leader, and W. P. Phillips, Southwide leader, gave invaluable help to the local church.

ABOUT THE INDIAN WORK IN MISSISSIPPI

It was my pleasure and privilege to visit the district W. M. U. meeting at Clinton a few days ago and carry with me one of our good Indian preachers, the Rev. B. L. Gibson. We were delighted to have the pleasure of hearing Miss Leachman teach the study course for the good women of that district. Glad to have the opportunity of saying a few words in behalf of our mission work among the Indians, and specially gratified to have this Indian preacher to give a short talk about the work among his people. I feel that it was an inspiration to him to have the opportunity of attending this meeting, and I trust that much good will be accomplished by his attendance.

It has recently come to my attention that a report is being circulated that boxes of clothing have been sent to me for distribution among the Indians, and that I have been selling these articles to the Indians. A few years ago several boxes of wearing apparel were sent to me for the Indians, and I spent a good deal of time in giving out these articles to the Indians. My wife and I took them in our car, burned our own gasoline, kept our car in repair, carried boxes of articles to some of the Indians that we felt were most in need of such things and gave them out. No boxes of anything for the Indians have been sent to us in several years, and I want everybody who has sent boxes of clothing here, to know that we

have done our best to place them where we felt that they would be most helpful, and that I have never for one moment entertained a single thought of selling an article of any kind to an Indian. I must say that the accusation is untrue and without foundation.

S. E. McAdory, Missionary

REMEMBER THESE

Word comes from brother C. J. Olander, who has recently been elected as the Mississippi representative on the Relief and Annuity Board, that we are to seek our "fellowship offering" during the month of April if possible.

Certainly every pastor will want to give the fullest cooperation in this "fellowship offering." The brethren will remember that at our last session of the Mississippi Baptist State Convention the suggestion of such an offering was approved and that it was to be received at the Lord's Supper service.

The brethren in Mississippi are recommending that every church as far as possible observe the ordinance of the Lord's Supper during the month of April and that the offering be received at such service for our aged ministers' relief fund.

Brother Olander is suggesting as a slogan, "Make an offering to those who have been faithful in preaching the resurrection of Christ." Certainly we can find no better thing

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than this to which to give a part of our means which the Lord has given us the power to get. We shall be ungrateful and unappreciative if we do not now give loyally and liberally to the support of our elder brethren who have labored long and well, often at exceedingly small salaries. They have had no opportunity of laying aside for a rainy day. They have spent themselves and their means wisely and well in the Master's service. We must and will take care of them now.

Frank M. Purser, President
Miss. Baptist State Convention

STATE COLLEGE RELIGIOUS EMPHASIS

It was a real privilege to be at Mississippi State College, Starkville, for the Religious Emphasis

Getting Up Nights Caused By Kidney Germs

Are you worried and annoyed by Getting Up Nights? If so, you should know that the true cause may be irritating germs in the kidneys or bladder, which may also cause other distressing symptoms such as Nervousness, Leg Pains, Swollen Joints, Backache, Dizziness, frequent Headaches, Puffy Eyelids, Burning Passages, Loss of Appetite and Energy, so that you feel old before your time. Ordinary medicines can't help much because they don't combat such germs. The doctor's formula Cystex starts fighting kidney germs in 3 hours, checks pains, stimulates and tones the kidneys and bladder. Users often feel younger, stronger and far better in a day or so. Cystex must prove entirely satisfactory in 1 week and be exactly the medicine you need or money back is guaranteed. Telephone your druggist for Cystex (Sine-tex) today. The guarantee protects you. Copr. 1937 The Knox Co.

week just closed, speaking fourteen times to various groups in four days. This was sponsored by the Y. M. C. A. under the leadership of some splendid chaps. The faculty and student body cooperated. Naturally our B. S. U. leaders had a good part in the work also. We have over six hundred Baptist students there I was told. They need our support and prayers in the work.

Looking in on Dr. Ray and his fine church at Starkville, Wednesday evening, a large prayer meeting group was noted. Then, running over to Columbus to see some of our Philadelphia girls we naturally visited the Baptist Workshop with Miss Taylor in charge. Didn't get to see Dr. Franks but as usual heard good reports.

Subjects used in the conference were: "In the Beginning God," "Problems of Prayer," "Religion and Crime," "Religion and Personality," "The Name Among the Nations," "Choosing a Life Work," "A Gospel of Love, or, A Hymn of Hate?" etc. The Baptist Record was prominent in the magazine stand.

Our work here goes forward with twenty additions the last three Sundays, baptizing seventeen Sunday school A-1. Training Union approaches standard requirements.

D. A. McCall

Philadelphia, Miss.

2-WAY RELIEF FOR THE MISERY OF COLDS



The speed with which Bayer tablets act in relieving the distressing symptoms of colds and accompanying sore throat is utterly amazing . . . and the treatment is simple and pleasant. This is all you do. Crush and dissolve three genuine Bayer Aspirin tablets in one-third glass of water. Then gargle with this mixture twice, holding your head well back.

This medicinal gargle will act almost like a local anesthetic on the sore, irritated membrane of your throat. Pain eases promptly; rawness is relieved.

You will say it is remarkable. And the few cents it costs effects a big saving over expensive "throat gargles" and strong medicines. And when you buy, see that you get genuine BAYER ASPIRIN.

15¢ FOR 12 TABLETS
2 FULL DOZEN 25¢
Virtually 1 cent a tablet

B. O. B. F.

BRYAN SIMMONS
Field Representative

Whenever any new effort is made for a new program is launched some questions arise and these need to be answered in order that there be no confusion.

To answer the question often asked and to avoid in the future the confusion that has been manifested already, let me discuss with you

How To Send Your Money

Make your check, draft or money order to B. O. B. F. and mail it to B. O. B. F., c/o Baptist Orphanage, Jackson, Miss.

B. O. B. F. stands for Baptist Orphanage Building Fund and we adopted the plan of using the letters to avoid having to write out the four long words.

Some of the reasons for the above suggestions are:

First—The current expense funds and the building funds are kept in separate accounts and the money not designated to B. O. B. F. will go into the current expense account.

Second—It saves time and trouble. Should money for B. O. B. F. be sent through Dr. Gunter's office, the bookkeeper must make a new column or give a separate page for such contributions or put them in with other Orphanage specials and then write separate checks or have the money for B. O. B. F. put with the specials coming in for current expense and thereby lost to the building program.

Third—To send money direct to B. O. B. F. enables us to give definite credit to the individual, group or church making the contribution. We purpose to have a Book of Remembrance carrying the names and donations sent direct to B. O. B. F.

At the Convention in Philadelphia last November, I voted for the resolution requiring specials to share with the Cooperative Program the overhead expenses. I think that is right as it applies to specials that come in as a result of expenditures from General funds. Such specials might be called annual specials to differentiate them from temporary specials.

Temporary specials, such as endowment campaigns and building programs for individual institutions, (in my opinion) should not go through the Convention Headquarters; but should be handled directly by the institution promoting such program.

The overhead expenses at Convention Headquarters will be just the same whether B. O. B. F. funds go through that office or not and the Orphanage will pay just as much of the overhead expenses whether the B. O. B. F. funds go through the headquarters office or not; but, for the reason stated above, I am suggesting that money for the building program be sent to B. O. B. F., c/o Baptist Orphanage, Jackson, Miss.

As a result of injuries at home, four and one-half million persons are disabled each year.

SUNDAY SCHOOL LESSON

(Continued from page 10)

pleases. Be sure He will not waste one bit of it. He never has. He will make your dollar do all the work He wants it to do.

(3) Jesus will bless your gift. He always does. So that your gift, the best you have and all you have, will grow beautiful and bountiful under His blessing. Let Him get His hands upon it, and it will begin to glow with the beauty of a glorious holiness. Let Him have a grip of it and it will grow under His touch into a quantity sufficient for the affecting of the splendid purpose of God.

(4) He will make you the bearer of your splendid gift to the needy world about you. He gave the twelve the honor of serving food which His holy hands had touched. How would you love to go home from church today and have Him sit at your table and break your bread and serve your plate with His own hands, and provide you with food at your own table finer than you had ever before eaten, and all so fine just because He touched it, and then have Him say, "Here, take a waiter laden with this food to your poor neighbor down the street and tell him I sent it, and that it will appease his hunger as no other food he ever touched?"

Well, that is what I think our Lord was teaching His disciples on the lake shore in the afternoon of that long-ago day. The need of the world is for the bread that perisheth not. You who name Him as Savior are to supply that need. It is to be supplied by you out of your store and under His blessing. Take it to Him. He will bless and multiply it, and when you have borne it from Him to the needy ones, you will have more left than you had to start with.

—BR—
JUNIPER GROVE

The Laymen's Brotherhood has an enrollment of twenty, with the average attendance of fifteen. They are growing more each Sunday.

The W. M. S. has an enrollment of thirty, with the average attendance of twenty-three. The Laymen's Brotherhood and the W. M. S. have only been organized since the first of January. The W. M. S. has attended two district meetings with good attendance.

The B. T. U. is doing good work now. They have an average attendance of seventy-five. We have an average attendance of all organizations of one hundred and thirteen. We expect to keep on growing.

First Sunday night in February we had three new members to join the church by letter. Mr. and Mrs. Orvis Straham and Miss Bonnie Lea Smith.

The building program for the completion of the church is now under way. We are expecting to have our church completed very soon.

Miss Hazel Smith, Reporter
—BR—
WEST POINT B. A. U.

The Baptist Adult Union in our church was organized five years ago, and it has rendered such a wonderful service in training the adults of our church and in afford-

ing them occasions for fellowship and association with each other that we cannot say enough in praise of such an organization.

At present there are too many members of one union, but because of lack of space in our church we cannot organize other adult unions. As soon as we can arrange a meeting place, however, we expect to organize a B. A. U. for young married couples.

Mr. D. M. Booth, a consecrated deacon, is the president of our B. A. U.

Mrs. Enoch Miller,
Training Union Director
—BR—

"Madam, said the menagerie man, please keep your children away from the bear cage."

"You don't think my children would hurt the bears, do you?" asked the woman.

"No, but this bear almost choked to death on a knife in the pocket of the last boy he ate."

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About one million deaths and injuries last year were caused by auto accidents.

STOP giving your CHILDREN bad-tasting laxatives!

Mother, just take a look at your child's face when you give him something nasty to move his bowels! He doesn't like those sickening doses any more than you do. And there's no need for them!

Next time your children are irregular, give them the delicious chocolated laxative—EX-LAX. They'll love it! And EX-LAX will relieve their constipation thoroughly—without causing stomach pains or upsetting the digestion.

For over 30 years, Ex-Lax has been America's favorite family laxative. Now it has been Scientifically Improved! It's actually better than ever. It TASTES BETTER than ever, ACTS BETTER than ever—and is MORE GENTLE than ever.

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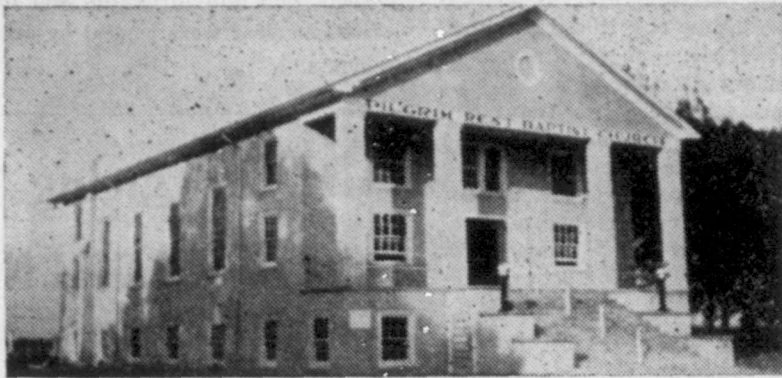
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The New Formula
As Essential To Home Happiness As
The Other Vitamins Are To Health



• Happy Homer, the Happiness Specialist, can point the way to a new freedom. Modernize your home now, it's time for better living.





CHURCH POINT, LA.

Just twelve months ago today (February 21) the entire plant of Pilgrim Rest Baptist Church, Church Point, La., was destroyed by fire.

The deacons met the following evening to decide what could be done. The following recommendations were made to the church: 1. That we set ourselves, at once, to the task of rebuilding an adequate church plant. 2. The building must be erected without debt. 3. Solicitations for funds must be confined to the membership of the church. 4. Not one penny will be kept from our pledge to the Cooperative Program. The building has been completed, with the exception of installing rest room equipment, screen and some painting. The church has lived up to its program, with the exception of an indebtedness of about \$300.00, the most of which is covered with gilt-edge pledges. The church has been at home since the first Sunday in January in a three story, brick building. The building has

THE ANNUAL MEETING OF THE RELIEF AND ANNUITY BOARD

On February 16, 1938, the Relief and Annuity Board met in Dallas, Texas, for its twentieth annual session. Almost the entire membership was present. After a season of Scripture reading, meditation and prayer the business of the Board occupied the attention until adjournment.

Dr. J. T. Watts, executive secretary, began his report with the following paragraph:

"We record with sorrow the death of one of our esteemed members, Dr. J. W. Mayfield of Mississippi, on January 23rd, which followed a brief illness of pneumonia. Dr. Mayfield had been one of our most faithful members, never omitting his attendance upon a meeting unless ill or otherwise providentially hindered, and that was very rare. We shall miss his genial face and his wise counsel. His interest in our work in Mississippi was well known to the Baptists of that state and his homegoing is not only a great loss to us, but to them."

"What God Hath Wrought"

When this Board was created by the Southern Baptist Convention in 1918 most of our people thought that it would not be in existence after five years. Four times five years have now passed and it has grown to be a necessity among Southern Baptists—that we can not well afford to do without.

The resources of the Board have increased from \$106,000.00 to more than \$4,500,000.00 and the number of beneficiaries has increased from

twenty-four rooms, arranged to care for modern Sunday school and B. T. U. organizations. The auditorium will seat 350.

The 1938 current budget is an increase of 12% over that for 1937. The pledge to missions is practically doubled. A beautiful spirit of co-operation is manifest through the entire membership.

Strange as it may seem, the pastor is still on the field, and so far as he knows there are no rumblings in the lower regions. Surely God has been and is good to us. Unmistakably His Spirit has led and does lead us. To Him be honor, glory and praise! We hope, by Easter Sunday, to have it all completed, equipped and paid for, when we will dedicate it all to Him whose love, mercy and grace have been our stay.

We covet the prayers of our Mississippi brethren as we carry on in this one of the greatest mission fields in the bounds of the Southern Baptist Convention.

—J. N. Miller, Pastor.

less than 100 the first year to more than 2,000 at the end of the twentieth year, and this does not include the great number who are now in the Glory Land. The benefits have increased from a little more than \$1,000.00 at the end of the first year to more than \$300,000.00 at the end of the twentieth year. By the end of the first twenty years \$2,066,000.00 will have been paid in relief benefits and \$1,304,000.00 in annuity benefits, or a total of \$3,370,000.00.

The Investments of the Board

The financial affairs of the Board have been well handled. Last year American investors found it exceedingly difficult to realize the most on their investments, yet 5.04% was procured from our entire invested funds. This was much better than some of the strongest business institutions in America realized. Mr. W. B. Lee, the president of the Board, and his committee are due the credit for this fine work.

Our Developing Work

Relief Department: We must not be unmindful of the needs of thousands of our preachers and widows who are already old, decrepit and sick, many of whom have not reached the age when they can get any federal aid through the Social Security plan. We need the occasion for relieving their distress as much as they need our help! We should evermore keep our hearts warm toward the orphaned, the sick and aged.

The Service Department: Upon the recommendation of our actuary no further certificates will be issued. A better plan has been worked out.

Age Security Department: The Age Security plan is the service annuity plan in modified form. One hundred and eight churches in thirteen states make up the honor roll at present. None in Mississippi.

Group Plans: The present day trend in the introduction of our plans for the protection of our preachers and other denominational workers in their disability and old age is definitely toward the Group Plan. (1) The first development that we had in this direction was in connection with the Foreign Mission Board and its missionaries.

(2) The next group plan formulated and put into operation is known as the Institutional Pension Plan. Ten orphanages have already entered into contract with the Relief and Annuity Board. (Mississippi is not included so far but we trust that it will be soon.) Two colleges are now enrolled under this plan. More to follow soon.

(3) The Baptist Boards' Employees' Retirement Plan: Maryland, Virginia, North Carolina, South Carolina, Georgia, Florida, Louisiana, Texas, Illinois and eleven smaller groups have already entered into contract under this plan.

(4) State Convention Ministers' Retirement Plan: Already nine State Conventions or Boards have taken specific action in the direction of providing retirement annuities for ministers and other church servants through a group plan. South Carolina has set July 1, 1938, as the date when this plan goes into effect there.

This last named plan is the crowning development in the promotion of retirement plans for our Southern Baptist ministry.

C. J. Olander,
Miss. Member of Board.

WOODVILLE

We are going on with our building program and everybody is interested. E. M. Kee is chairman of the building program and he believes in going forward. We have one of the oldest buildings in the state, built about 1812 but it does not meet the demands of 1938.

One man has given \$300.00 and we know that there are others who are going to give liberally of their means for this great cause because we have people who love God and are willing to make a sacrifice for His cause.

T. J. Delaughter, Pastor

Rosalee Mills Appleby heard the call of God years ago at Falls Creek. As a student in O. B. U., from which institution she received her degree, she was given Christian cultural training, and in the Louisville Training School she was prepared for the work in Brazil to which God had called her. Our readers are most of them familiar with the story of those early years in Brazil. She was married to David Appleby, a consecrated son of Missouri, who had likewise gone to the Land of the Southern Cross. Then he was taken away from her by the hand of death and as one life was taken, another was given, in the precious little son, David. When she was able to take little David from the home, she carried him to his father's grave

and here dedicated him to Christ's cause, and in that same holy hour pledged anew her life to her Savior and Lord. Through the years, she has rendered notable service in Brazil, especially in connection with the great Baptist publishing plant, in producing literature for the Baptists not only of Brazil, but of the homeland, Portugal. She has written a number of books, among them "The Life Beautiful," "The Queenly Quest," and "Rainbow Gleams."—Ex.

BLUE MOUNTAIN B. S. U.

Among the guests on our campus last week-end were five representatives from the Southwestern Theological Seminary at Fort Worth, Texas. Miss Blanche Ray Conner and Miss Helen Sharp represented the sacred music department and rendered selections both at the open-house meeting after their late arrival Friday night and at chapel the following morning. Mr. Roger Smith, with his good speaking voice and great smile, represented the school of theology very ably with a devotional thought at the chapel service. Mr. Ray Koonce, a graduate of Mississippi College and a favorite there, did a great deal of conference work with prospective students. And Mr. Fred A. McCauley, the student representative of Southwestern, kept himself busy every moment renewing old acquaintances, signing up prospects, extolling the advantages of the Seminary, and telling his never-failing store of funny stories.

They are making a tour of the Southern Baptist Colleges, and B. M. C. was their second stop, Mississippi College being their first.

A white-clothed trumpeteer called in witnesses of the Y. W. A. Golden Jubilee Wednesday night, the 16th. The witnesses in turn gave the purpose, the theme, the aims, the goal, and the purpose of the offering to be taken next week. The service was very impressively closed with a rendition of "I Surrender All" on the Xylophone; and the service offered a challenge at the beginning of this fiftieth year of the W. M. U.

"How would you punctuate this sentence?" a high school girl asked her father, as she handed him a slip of paper.

This is what it read: "A \$5 bill flew around the corner."

He studied it carefully. "Well," he finally said, "I'd simply put a period after it, like this."

"I wouldn't," said the high school girl: "I'd make a dash after it."

DON'T Scratch!
You risk infection!

To quickly ease the stinging itch, soothe irritated skin, and aid healing, apply comforting

RESINOL

Do FALSE TEETH
Rock, Slide or Slip?

FASTEETH, a new, greatly improved powder to be sprinkled on upper or lower plates, holds false teeth firm and comfortable all day. Can not slide, slip, rock or pop-out. No gummy, gooey, pasty taste or feeling. Because FASTEETH is alkaline. Makes breath sweet and pleasant. Get FASTEETH at any drug store. Accept no substitute.

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